This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com

Chapter 8th page 11
9th 79
10th 144
11th 211
12th 269

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

1115 d 19

Digitized by Google

DIALOGUES

ON

PROPHECY.

VOL. II.

LONDON:

JAMES NISBET, BERNERS STREET.

M DCCC XXVIII.

Digitized by Google

MVSEVM
BRITAN
NICVM

Digitized by Google

PREFACE.

(Extract from a MS.)

I DO not know what feelings may be awakened in the minds of others, or what lessons others may be disposed to learn, or what interest of any kind others may take in these enquiries which we make into the purposes of God in His dealings with His church: but on my own mind, the most powerful feeling is that of shame, blushing and burning shame, that I should so long have remained ignorant, and am still so ignorant, of the great mystery of the providence of God over His church in times past, present, and to come. It seems to me as if I were awaking out of a state of total indifference, yea, of practical atheism, as to what God is doing and has been doing with His church. Have we not been all busy, looking at the mighty events which He has been doing around us? and what He hath been doing for us and in the midst of us? speculating like politicians, arguing like selfish and ungodly lookers-on, without feeling that we have any care, or that our God hath any care or concern in the whole matter? Whereas it is His doing, and

Digitized by Google

it is all done by Him for the sake of His church. And how has this indifference to His working in the world for the church crept upon us, if it be not from undervaluing the study of His former doings in the world and in the church, which have been all written and interpreted by the Holy Ghost for our learning, that we, through patience and comfort of the Scriptures, might have hope? And what has been the consequence of such indifference to the outward observation of the way in which God rules among the nations, and how He judges in the great congregation? This has been the consequence, that we have almost forgotten that there is a church at all; that we have lost the faculty of distinguishing it from the apostacy. Christ, and the believer; that is all; Christ in the flesh, and Christ in us—this is the whole substance of our theology, theoretical and practical. These are all the practical ideas, if I may call them ideas, but they are, the former a selfish interest—the latter the spirit, the bustling spirit of worldly business, which filleth, possesseth, and ruleth over all things. But is that all? No: there lacketh the Holy Spirit; and the church, which is his temple; the election according to grace, which is the body of Christ; and the outward visible church, against which wrath is heaped up, and horrid judgments written. The communion of saints and the holy catholic church

Digitized by Google

are grown to be dead letters in the creed; their meaning is understood, their comfort felt, no more. And will churches ever thus be built? will the sweet influence of love thus descend like dew on Hermon? will a national church ever thus be reformed, or a foul apostacy overthrown? Never, while the world lasts; never, while the word of God is faithful; never, while the Holy Spirit worketh through the appointed ordinance and fellowship of a catholic church. Now I feel no less a zeal stirring up my soul to search into God's mystery of Providence by His church and in the world, than the desire of redeeming the ministry of the word from a deep blot, which I feel it to underlie, and you from a state of ignorance, in which I make no doubt you are willing to confess yourselves to be; and I believe that the Lord will eminently bless our labours herein, if we labour together in the Lord, waiting for His Holy Spirit, and watching after the signs of HIS COMING.

Hence, also, arises our little profit and small progress in the present work of the Holy Spirit, because, until we can discern the outward, we never shall discern the inward; there must be an outward before there is an inward, a visible before there is a spiritual. There was a world created before Adam was formed to see it all reflected in his own understanding: the Saviour was revealed in promise,

Digitized by Google

in type, in priesthood, in royalty, in flesh, before the Spirit could work any fruit of righteousness in the soul: and it is in the act of faithfully beholding, and deeply meditating, and religiously observing these in the ordinances of the visible temple, that we are transformed into the likeness of Him after whom, and to shew forth whom they all are fashioned. So until we study, and understand, and can give some account of the Lord's dealings with His church, His choosing her of His own free grace, His leading and guiding her in righteousness, after she has been fairly set out by His mighty power, His afterwards leading her into temptation, in order to reveal the wickedness that she hath contracted by her unbelief and disobedience, His chastening her with the rod of His fatherly wrath, His hedging up the way that she might not utterly run into wild apostacy, His rejection of her, His cutting of her wholly off from being His church, and, after very long ages, His returning to her with the warmth of His first love, that none of His promises to His chosen ones might fail; I say, until all these His dealings with the outward visible church be understood, meditated on, treated of, and delightfully entertained in discourse, it will never happen that we shall be able to learn His dealings with us as individuals, of which the former is but the outward lesson, written large and legible, that the wayfaring

Digitized by Google

man, though a fool, may not err therein. If not able to read this, how think we to read the events of our own experience? if not able to distinguish the dealings of God by His church and the world, how think to be able to descry the dealings of His Holy Spirit with the spiritual and the natural man within? we do utterly err, not knowing the Scriptures nor the ways of God. Hence such dark-lantern stumblings upon the wild mountains of fancy, when they undertake to discourse of experience; or, I should say, hence the rudeness of the attempt they make, to explain the work of the Spirit; their frames, their feelings, their sensation, and all their selfish furniture of the churches. How can it be otherwise? They know not Babylon from Jerusalem, nor care to know. They know not the mystery of His dealings with His church, how can they know His dealings with an individual of the church? They cannot with the telescope of His word discern the stars, how shall they expect to pry into the pores of their own skin? In good truth, the days have grown sick, and we are grown sick in the days; the atmosphere is unwholesome, and we are meagre skeletons of Christians. But it was not always so: it was never so in the Protestant Churches till within these latter years of what they burlesque by calling it a revival. The fathers who preached to our fathers were great men, very great in their kind.

Digitized by Google

They could take up a soul, and lead him into Egypt, and shew his deliverance thence, his wilderness condition, his way by the delectable mountain into the Holy Land; they could shut him up in Babylon, and deliver him by the conquering Lord; and shew him the signs of his calling and election throughout, shew him the wisdom, the necessity of the discipline. Witness, as an example of this, the Pilgrim's Progress, by no means the perfection of that kind, which was carried much higher among the powerful preachers of the pure times of the Reformed church. But now they have lost the very ken of a reprobation in the church, and almost of an election; and so they have lost the knowledge within themselves of a flesh to be crucified, because it is cursed in Adam; and of a Spirit to be glorified, because it is quickened by Christ: and they talk and prattle about faith, and simple faith, like the merest children, seeing not, nor caring to see, the glorious Trinity and Their offices in salvation. And shall these things continue in the church? shall they sanctify their darkness and call it light? shall they enumerate their abominations, and call them holiness? The Lord forbid: the Head of the Church forbid: the Holy Spirit forbid: ye ministers of the word forbid: ye saints of God forbid. We should therefore labour most diligently to understand the outward that we may understand the inward, for we

Digitized by Google

never shall be able to discourse of personal experience, until we are able to discourse of the experience of the church; yea, and you shall never be able to bear to hear of, nor to understand the one, until you are able to bear to hear of, and to understand the other. Let the church, therefore, bear with these enquiries at the divine oracles, and be not impatient of our researches, as are the violent excitable religious world; but as men who desire to drink deep and largely into the purposes of God, I pray you to search the word for yourselves.

Especially, I entreat you devoutly to consider the mystery of the cause of the Lord's rejection of His chosen people: and mark how the ten tribes undervalued His royal predecessors of David's line, in whose loins He then was; consider this, I say, lest you make light of His royal function, and, cherishing the notion of a kingdom in the spiritual Gentile dispensation, should commit the same offence. For know assuredly He is as jealous of His honour to come from this time forward, as He was of His honour to come from that time forward; and that the Gentile church shall be cut off as Israel was, for their rejection of the promise of Christ to come in His kingdom. I would save as many as will hear me, from the awful indifference into which the church has fallen to the Advent of the Lord as

Digitized by Google

king. I would save my own soul. Oh! I would be jealous for the abused prerogative of my King. Oh! I would be jealous for the honour of the promises of God. I would arouse the church from its stupefaction. I would shew her the fearful judgment of God in the time past, upon His beloved people. I would shew her also His grace, His long-suffering, in order that we may forsake our papal adulteries with the kings of the world, and with the plebeians of the world, and keep our affections for Him that is to come; and I labour in hope, assured the Lord will bless the labour; yea, I will serve the Lord, and the Lord will save us in the judgment. I will take pledges of him. I will preach, as Noah did, his wrath to be poured out; and as for Noah's sake He saved Noah's family, so, for the sake of the preacher's faithful testimony, He may save the preacher's flock. He will, if you reject not: but, oh! and if you reject having been warned, having been instructed, then it will be more tolerable for others than for you. The Lord open our eyes; the Lord open our ears; the Lord fill us all with the spirit of watchfulness, for BEHOLD—HE COMETH—AS A THIEF.

Digitized by Google

DIALOGUES

ON

Prophecy.

CONVERSATION THE EIGHTH.

What is revealed concerning the Order of Events connected with the Second Coming of the Lord.

Philalethes.—In one of the conversations which we held last year upon the present hopes and expectations of the Christian church, I asked you at what point of prophetic time you thought we had now arrived, and you replied that you considered the period described by the sixth vial to be that under which we are now living: give me leave to enquire whether your subsequent observations have tended to strengthen or to weaken that impression?

Anastasius.—Instead of answering that question directly, let me call to your recollection the simple facts which have occurred since that conversation was held, and do you draw what inference from them you please, bearing in mind, at the same time, the explanation then given. One of the most upright and conscientious ministers

Digitized by Google

this country ever possessed, virtually no more. The Tory Administration *saute en l'air*. Mr. Canning dead. An administration of liberals formed under Mr. Robinson. An English army on the Continent. A war with Turkey brought about in violation of the laws of nations, of public faith, and justice, by an act of this country, which has ever before been the grand asserter and defender of that international code. A victorious Russian army penetrated to the heart of Persia. Whoever had ventured to predict any one of these events, last year, much less all, would have been thought, with justice, to be little better than a madman.

Philalethes.—What event do you next anticipate?

Anastasius.—"I am no prophet, neither a prophet's son," Amos vii. 14, but I endeavour to search the word of God, and the result of those researches I have no objection to lay before you. This will not give us much insight into the *minutiæ* of politics, but will afford us all information necessary to our individual establishment in the truth. Mede said the sixth vial would destroy the Turkish power, p. 529. Mr. Faber, in A.D. 1815, said, "the next primary event in prophecy will be the downfall of the Ottoman empire, which will begin to be dismembered as soon as the sixth vial shall begin to flow." Mr. Frere says, in the same year, "The sixth vial foretells the fall of the Ottoman empire." *Sophron* said to me, above a year ago, "I shall lay on my oars, till I see what the Lord

Digitized by Google

will do with Turkey; for if I am right in my conjectures, the sixth vial must describe a rupture in that quarter."

Philalethes.—But surely there must be some definite order in the events which are indicated as to take place before the final consummation of all things.

Anastasius.—Undoubtedly there is: but before we can attempt to arrange the events revealed in the order in which they are to occur, we must distinguish the different parties interested in the coming of the Lord. These are four at the least. i. The Elect Spiritual Church; ii. The Apostate Christian Church; iii. The Jews; iv. The Heathen. The discursive prophecies speak sometimes of circumstances which are common to all, and sometimes of such as are applicable to one only.

Philalethes.—As the first is the most important, I wish you would tell me what you think is the next event which is to be anticipated for the church.

Anastasius.—Assuming, first, that we are living under the sixth vial, and, secondly, in the words of Mede, though not for his reasons, p. 585, that "the seventh vial is coincident with the seventh trumpet," you will observe, in Rev. xvi. 15, after the sixth vial is mentioned, and before the seventh vial is named, there occurs this remarkable notice, "Behold! —I come—as a thief." Here we have first a call to look around us; Ἰδοὺ! secondly, an annunciation that the object to be looked for is

Digitized by Google

the coming of the Lord; thirdly, a description of the mode of his coming, viz. as a thief; unsuspected, unobserved, at a time, in a manner, and at a place that he is not expected. The Apostle, however, explains to the Thessalonians, i. v. 2—8, that the Lord only comes as a thief in the night to them who are in darkness respecting his coming, but not in this manner to them who are of the day. The figure of coming as a thief is mentioned as the character of our Lord's personal advent, both by Peter, and by himself in Luke xii. 39, 40, and it would be reasonable to conclude, from these circumstances alone, that the coming of the Lord occurs at the period when the notice is given, namely, between the sixth and seventh vials.

Philalethes.—Although Mede is very good authority, yet I should be glad to have your own reason for adopting the idea that the last trumpet and the last vial are synchronous.

Anastasius.—My reason for thinking Mede is right may be expressed very shortly, thus:

The *sixth* seal opens, and there is a *great earthquake, followed* by the great day of the wrath of the Lamb, Rev. vi. 12—17.

The *seventh* trumpet sounds, *ushering* in the day of wrath, and is *preceded* by a *great earthquake*, Rev. xi. 13—18. Hence the sixth trumpet contains the earthquake, which is followed by the day of wrath. But the sixth seal also contains this earthquake. *Ergo*, the sixth seal and sixth trumpet synchronize.

The seventh trumpet reaches down to the

Digitized by Google

grand consummation, Rev. xi. 15. Hence the seventh seal must fall within this period. *Ergo*, seventh seal and seventh trumpet synchronize.

Under the *seventh trumpet* there is an *earthquake and great hail*, Rev. xi. 19.

Under the *seventh vial* there is an *earthquake and great hail*, Rev. xvi. 18. 21.

Ergo, *seventh trumpet* and *seventh vial* synchronize. *Ergo*, all the three sevens synchronize.

Isocrates.—It is revealed in 1 Cor. xv. 25, that "we shall be changed at the *last* TRUMP." In 1 Thess. iv. 16, we are told, that "the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the TRUMP of God; and the dead in Christ shall rise first: then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air." That the trumpets in these two passages are identical will not be disputed; but the word *last* must have reference to some series of trumpets: no such series, however, occurs in the New Testament, except the seven enumerated in the Apocalypse, the last of which has been considered by most commentators as synchronous with the last vial. It is probable, therefore, that the indication in Rev. xvi. is given before the seventh vial, to point out that the taking up of the elect occurs at the commencement of that vial, and not at the end of it.

Anastasius.—Under the sixth vial we are likewise informed that three unclean spirits go

Digitized by Google

forth to gather the kings of the whole world to the war of the great day of God Almighty, which war must take place during the seventh vial. In the three great judgments with which mankind have already been visited, and which are referred to as types of that which is to destroy the Gentile apostacy at the end of the times of the Gentiles, namely, those on the world by the deluge, on Sodom by fire, and on Jerusalem by the Roman armies; the Lord, faithful to his promises of preservation to his people, provided an ark, a Zoar, and a Pella respectively, for their reception. It has therefore very naturally been a subject of anxious enquiry, where is the spot now to which the church must resort, to escape the impending judgments. No person, however, has been able to find it; but as it is not analogous to the Lord's former dealings, nor to his gracious promises at all times to his church, that she should not be preserved, the not being able to find a refuge appointed for her on the earth seems to be an additional confirmation of the idea, that all his chosen ones will be saved by being caught up to meet him.

Philalethes.—Can any argument be fairly grounded upon the circumstance of no commentator having hitherto been able to ascertain a Pella?

Anastasius.—Certainly not exclusively, as at the best it is but a negative argument; but coupled with others, it is entitled to some weight.

Sophron.—The events which typify, seem to

Digitized by Google

hold the same language as the passages which predict, the second Advent. Our Lord comes as a thief in the night; that is, when the whole house is at rest and quiet. The world shall be saying peace and safety, 1 Thess. v. 3. The buying, selling, planting, marrying, &c. until the day when the Son of Man is revealed, are images of peace, and not of warfare. In like manner the sleeping and slumbering of the virgins denote rest and quiet, not alarm and discord. The types also indicate the previous safety of the elect; it was not till after Noah was secure in the ark that the antediluvian atmosphere was overcast, and the fountains of the great deep broken up. Lot must get into the little city before the angel of Jehovah could do any thing; and the sun was risen on the earth with all the beauty and serenity of an eastern summer, when Lot entered Zoar. The disciples left Jerusalem before the assault was made upon it. There seems also to be a striking analogy in this respect between the first and second advent. Before our Lord's nativity, the Roman earth had been torn and agitated by civil wars, proscriptions, &c. and just before Christ was born, the temple of Janus was shut. In like manner, now, all Europe has been agonized to its centre by the wars of the French Revolution, and peace has for twelve years succeeded those wars. The midnight cry which awakens the virgins, can be nothing but a company of preachers, proclaiming the coming of the Bridegroom, and that cry has been made.

Digitized by Google

Philalethes.—How can it be said that that cry has been made by a company of preachers when so few of them believe it?

Sophron.—I could name, nevertheless, above one hundred pulpits in London, and various parts of England, in which the cry has been clearly and loudly made; and there is scarcely an individual in the kingdom that has not heard of it. Scotland too has been warned, and some of the boldest, most dutiful, and most truly affectionate of her sons have ventured to say, "Scotland is asleep," notwithstanding her motto, *Nemo me impune lacessit.*

Philalethes.—How can Paul, in writing to the Corinthians and Thessalonians, allude to a series of trumpets in the Apocalypse, which book was not written until after his death?

Anastasius.—Your objection assumes as proved, a question which is *adhuc sub judice.* There are many allusions in the New Testament to things described in the Apocalypse, and on this internal evidence, as well as for some other reasons, Sir I. Newton, Michaelis, and Grotius, contend that it was written before the Epistles; their arguments have been very powerfully stated by Mr. Tulloch; but it is not necessary to our present purpose to enter into them. Upon the ordinary supposition, however, that the Apocalypse was written last, the difficulty of reconciling the allusions made to it in books composed prior to its publication, is very great: for example, in the Epistle to the Hebrews, Paul speaks of the Patriarchs who looked for *την τες θεμελιες εχσαν πολιν,*

Digitized by Google

the city having the foundations, xi. 10, which either must refer to the city with the twelve foundations of Rev. xxi. 2, της πολεως εχον θεμελιας δωδεκα, or there is no clue to the meaning of the expression to be found. The same may be said of "Jerusalem which is above" of Gal. iv. 26, and several other passages. As many allusions are made in the earlier prophets to subjects which cannot be well understood without reference to later writers, who have discoursed more fully upon the same, so the Holy Spirit may have over-ruled a writer in the earlier part of the New Testament to make allusions to topics which were to be more completely developed in a subsequent portion of the Divine Record. In arguing on this matter we are too apt to lose sight of the Holy Spirit, who is the real writer, and consider the penmen rather than Him who suggested, controlled, and repressed all that they said, and all that they withheld.

Philalethes.—But is it not said in the parable of the tares and the wheat, "gather *first* the tares, and bind them in bundles to burn."

Anastasius.—This parable deserves accurate examination. It is very clear, from many passages, that there are two judgments, one under the figure of harvest, and the second under that of vintage. This parable relates to the time of the συντελεια τϑ αιωνος, the completion of the Gentile dispensation. It is evident from Daniel vii. 8, 9. 25, 26, that the Ancient of Days begins to sit at the end of the papal period, or 1260 days. Rev. xiv. 14, seems to describe the same

Digitized by Google

sitting as Daniel; and, after this, immediately follows the harvest, from which it would appear, that the harvest begins to be reaped at the end of the 1260 days. If this be correct, the burning of the tares has been going on during the last thirty years, and is still going on in the Peninsula: as soon as it is completed, the wheat will be gathered into the garner, and the earth left for the unmingled judgment of the vintage. The gathering of the wheat is explained by our Lord to be, the *righteous shining forth as the sun in the kingdom of their Father*, verse 43, which can be nothing but the first resurrection, and changing of the saints. Compare also Dan. xii. 2, 3, and Matt. xvii. 2. Thus the six first vials are partial judgments, applying to that part of the process of the harvest which consists of burning the tares: after the sixth, "Behold, I come: *blessed*," &c. which is the gathering of the wheat, and then the seventh, which is universal, that is, the vintage.

Philalethes.—But if the elect were caught up to heaven at the commencement of those troubles, there would be no room for the exercise of that caution which ought to be induced by the warning given respecting Lot's wife.

Anastasius.—We are not told what occasioned her looking back; it seems, however, that it was more than a mere turning round of the body, and that her regrets were for something that she had left behind; and when it is remembered that these regrets may have been occasioned by sympathy and affection for her

Digitized by Google

sons-in-law, who had mocked at the warnings of her husband, and for other kindred who were left in the devoted city, there is surely abundant ground for every Christian to take heed also that he have his affections so sanctified as to be at all times ready to say, "Even so, Father, for so it hath seemed good in thy sight."

Philalethes.—How does this idea of the changing the bodies of the elect, at the commencement of the seventh vial, coincide with what is revealed as the order of events connected with the restoration of the Jews?

Anastasius.—You do wisely to enquire how one series of events synchronizes with another, for that is the only way by which we can be saved from mistakes.

Isocrates.—It has been already observed, that in 1 Thess. iv. 16, it is said that "the Lord shall descend with the voice of the ARCHANGEL, and with the TRUMP of God;" and that this trumpet, as shewn by a parallel passage in 1 Cor. xv. is the last, and consequently synchronical with the last vial. The word *Archangel* occurs but twice in Scripture. In Jude the Archangel's name is said to be Michael. The name Michael occurs only three times, first in Daniel, where he is declared to be him who stands up for the house of Israel, x. 13. 21. xii. 1. Secondly, in Jude, where he is called the *Archangel;* and thirdly, in Rev. xii. 7. where he is shewn fighting against the Dragon, which is Satan, or the Roman Empire. It seems, therefore, that the heavenly minister designated by the names the *Archangel*

Digitized by Google

and *Michael*, is one and the same person; and we learn further, from the passage in Daniel, that his appearance precedes the time of trouble out of which the Jews are to be delivered. During the subsequent war the only witnesses to Jehovah which will be left on the earth will be the Jews, and a promise is still to them, that they shall be delivered out of all trouble, and re-established in their own land; and that at the very moment of their greatest strait the Lord shall manifest himself on their behalf. Thus the appearances of the Lord to raise his saints, and again in order to save his national Israel, appear to be distant from each other by all that period occupied by the war of Armageddon, during which time the Lord may be, though on earth, yet invisible to all but his risen saints. You may place the argument thus:

Jude 9. identifies *the* Archangel with Michael.

1 Thess. iv. 16. synchronizes the coming of *the* Archangel with the coming of the Lord and the resurrection of the saints.

Dan. xii. 1. synchronizes the standing up of *the* Archangel with a time previous to the deliverance of the Jews.

Ergo—The coming of the Lord, and the resurrection of the saints precedes the final deliverance of the Jews. It is, however, the restoration of the Jews which is "the outward and

Digitized by Google

visible sign" of the invisible resurrection of the bodies of the saints. The celebrated vision of Ezek. xxxvii. of the resurrection of the dry bones, has been considered, by every commentator, from Tertullian and Jerome, down to Pole and the authors of the *Biblia Critica*, to be expressive of the resurrection of the body from death, as well as the resurrection of the nation; and the Jews themselves apply the passage in the same manner. Isaiah xxv. and xxvi. holds similar language; and the apostle, in 1 Cor. xv. 55, clearly applies the words, which the prophet Hosea uses, xiii. 14, as descriptive of the restoration of the nation, to the resurrection of the saints. Nothing has ever taken place with respect to the invisible church, as far as it has been revealed, which has not had a counterpart in the visible, and this is an important fact to be borne in mind. When the visible church was gathered together in one nation, and confined to a small territory of Judæa, the invisible was confined to one nation, and one spot also. Now that the visible is scattered over many nations, and the Jews dispersed, existing only as individuals, and not as communities, the invisible church is dispersed also, existing only as individuals taken here and there, but not in any great number at any one place. But if the resurrection of the saints do not take place at the time of the restoration, or national resurrection of the Jews, I know of no other future event revealed as to take place which can shadow it forth.

Digitized by Google

Philalethes.—If this view be correct, then the restoration of the Jews must precede the time of trouble, and all the judgments of which it is composed.

Anastasius.—Your remark is just, and requires explanation. The day of the Lord contains many parts as well as other days, and various acts are to be performed in different parts of it. The *morning* is that which, as you may remember I pointed out to you in a former conversation from Horsley on the Psalms, is fixed for the resurrection. The restoration of the Jews from all lands, and establishment in their own, is not an act that can take place in the twinkling of an eye, but must be gradual and progressive; the resurrection of the dead saints, and the changing of the living, is not a gradual and progressive, but a sudden and instantaneous act; consequently the latter must take place at some moment of the progress of the former. This moment may be at the first portion of the progress as well as at any other; and indeed it is more probable that it should; and we see at this time symptoms of their assembling themselves, and endeavouring to rise as a nation, in a way that they have never done before. The vision of Ezek. xxxvii. is expressly declared to relate to "the whole house of Israel," and not to either kingdom exclusively. From the period that they are first preached to in ver. 4, to the time of their final establishment in ver. 22, some point must be chosen as that in which the changing of the elect is most likely to take

Digitized by Google

place: the act of their standing upon their feet in ver. 10, that is, when they first become visible to the world as a people standing up, instead of being "trodden down" and "trampled on," as they are now, seems the most analogous. The re-appearance of the ten tribes who are now lost, so that it is uncertain where they are, would aptly represent the resurrection of the saints, more especially if the idea of some be correct, that the "dispersed of Judah" in Christendom depict the scattered Christian believers who are now alive. and the "outcasts of Israel" who are lost, represent the believers who have died in the Lord.

Sophron.—This visibility of the saints to each other, but not to the world, is precisely analogous to that which we are told took place at the time that our blessed Lord himself arose, as related in Matt. xxvii. 52, when many saints also arose, and appeared unto many. He was, however, in the world forty days, (Acts i. 3,) yet unseen by it. He may, in like manner, after his second advent, remain invisible to the world, and only be manifested at the grand crisis of his ancient church.

Anastasius.—It is some corroboration of this view to observe, that whilst all the Old Testament is filled with details respecting the war of the great day of God Almighty, during which his vengeance is poured out upon his apostate Church, and during which his ancient people are brought back to their own land, which details are depicted in types, set forth by analogies, and declared with an overwhelming unani-

Digitized by Google

mity of testimony from Moses to Malachi; few of the minutiæ of this period are to be found in the New Testament for the instruction of the Christian church. The Holy Ghost seeming thus to signify, that during that war, those who on earth will have any respect to the word of God will be his ancient people alone, and that the New Testament will have concluded its office, when those who have believed it, and who have been saved by it, shall be safe in glory.

Philalethes.—But how will the saints having been changed affect the subsequent state of the world?

Anastasius.—The saints are called "the salt of the earth;" that is, the preservative by which alone the corruption and dissolution of the whole political body is prevented. As soon as they shall have been caught up to meet the Lord in the air, there seems to be no further reason for the preservation of the present framework of human society, which is only kept in order to preserve the church, so that the very elements which compose it shall be dissolved, as well as the powers which rule it melt away, 2 Pet. iii. 10. Thus mankind, being left to themselves, without the restraining grace of the Holy Spirit, will quickly give way to all their bad passions, which being then uncontrolled, will produce the greatest misery, and end in their mutually destroying one another. In Rev. xvii. which gives the details of the judgment on Babylon, the saints, "called, chosen,

Digitized by Google

and faithful," appear, in ver. 14, already with the Lord; being those who, in Luke xxi. 36, "are accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man." Then is the period when Christ, having appeared to take to Himself His kingdom, to shew Himself as God of War, and having finished the work of Saviour, that all within the confines of Christendom, who shall not have heartily accepted Him as their alone salvation, shall be found to have sinned against the Holy Ghost, which, in His church, had been testifying of Him from His birth at Bethlehem to that hour. The testimony to Messiah being the Son of Man, which was rejected by the Jews, might be repaired by the individuals of that nation receiving the testimony of the Spirit, and washing out their first sin in his blood. But for the rejection of the testimony of the Spirit to him there is no remedy, no salvation, no way of escaping everlasting death. Then will be seen whether the zeal which God's children have manifested to proclaim the name of Jesus as the sole means of salvation from eternal damnation, and to testify against the sinful maxims and practices of the world, has been the work of the Holy Ghost in them, or the work of the unclean spirits of fanaticism, and methodism, and delusion, that has ever been imputed to them; then will the Lord make retribution for all the "cruel mockings," and all "the hard speeches which ungodly sinners have spoken against

Digitized by Google

Him" in His saints. Then it is, after these are caught up, that those who are left will call upon the rocks to cover them, to hide them from the wrath of the Lamb.

Philalethes.—Does not our Lord say, that "of that day and hour knoweth no one, no not the angels of heaven, but my Father only?" Matt. xxiv. 36.

Anastasius.—Undoubtedly he does; and adds shortly afterwards, ver. 42. "Watch, THEREFORE;" on this very account, *watch;* whilst others are saying, that on account of the darkness and difficulty which hangs over the subject, we ought not, or that it is useless to watch; for this very reason the Lord says, *watch therefore;* "for ye know not what hour your Lord doth come;" and although it is revealed that that day shall come upon the world, aye, and even upon the professing church, at a time when she least expects it, there is no point for which the true disciples are so repeatedly urged to be upon the watch as for this very hour; and they are cautioned again and again, not to let that day overtake them as it does others. We have seen that whether we examine this poiut by direct references to the sacred text; by types and illustrations from former analogous dispensations; or from the order of declared events, connected either with the final judgments on Christendom, or with the restoration of the Jews, we have reason to anticipate that the glorious meeting of our blessed Lord, and our removal from the evil to come, from all the sin, the doubts, the anxieties,

Digitized by Google

the sorrows, &c. of this present age, is an event to be expected to arrive very shortly, as it is doubtless the chiefest to be hoped for in the soul of every one who is born of God. I will not say if the soundness of this expectation shall have been proved, but, only if it shall have been rendered probable, what language can convey the unspeakable importance of immediate Christian activity! When we look upon the state of the church, and see her deadness and insensibility, nay, even hostility to the idea of the nearness of her Lord's approach; when we reflect on the millions around us who will be as surprised as were the nations when the rain first began to descend in the days of Noah; when we think on those of our own kindred, perhaps the nearest and the dearest, who have as yet given no evidence of their having laid hold on Christ as the sure and only refuge against the wrath of the offended majesty of heaven; oh! what can we do to arouse them? even should they smite us unto death, how well should we be repaid by the blessedness of seeing them warned by our testimony, and caught up to join us in the air, and so be for ever with the Lord.

Philalethes.—When I began this conversation, I had no conception that we stood upon the brink of so important an æra as you have now unfolded; and I am so overawed by the idea, that I must entreat your pardon, if I appear troublesome by endeavouring to sift this matter a little deeper: and let me refer to one of our

Digitized by Google

former conversations in which you gave me an explanation of the vials, and enquire on what ground commentators have concluded, in the words of Mede, that the sun, moon, stars, &c. signified *cœlum politicum,* and not those material luminaries themselves? I should state candidly, that my object in putting this question is not with reference to any interpretation of the vials, but with reference to the passage where our Lord says, "there shall be signs in the sun, and in the moon, and in the stars," &c.

Anastasius.—All commentators have been obliged to consider the heavens, and their sun, moon, and stars, as symbolical, *ex necessitate rei.* Mede quotes the Hebrew commentators, p. 448, 466, 614, to shew that they understood these expressions in that way; and Daubuz, in his Dictionary, gives several instances of heathen writers using the same figures. Thus the heathen king of Babylon is represented by Isaiah, xiv. 13, 14, as threatening to subdue all the world in the following words: "I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the height of the clouds," &c. But I will lay before you such passages of Scripture, as have convinced me that those expressions are to be taken symbolically. The first place in which we find them is in Joseph's dream, Gen. xxxvii. 9, where Jacob instantly interprets the obeisance made by the sun, moon, and eleven stars, to mean himself, his wife, and

Digitized by Google

his eleven sons, clearly, therefore, establishing their symbolical import. The next is in Isa. v. being the conclusion of chap. ii. iii. and iv. which contain a complete prophecy in themselves, relating to the Jewish church under its well-known emblem of the vineyard; wherein the judgment, by means of the Babylonian or Roman armies, is declared to be coming upon it: in the last verse it is written, "if one look into the land, behold darkness and sorrow, and the light is darkened in the *heavens* thereof." Here also the word heavens, must mean *cœlum politicum,* not only as the event has shewn, but also because the limitation of the term to a particular land, abundantly proves. In Isa. xiii. is contained the judgment upon Babylon: in v. 10, 13, we have the same figure, which, if literal, was not fulfilled at the destruction of ancient Babylon; but, as by ver. 19. we seem to be carried forward to the mystical Babylon of these days, no inference can be drawn on either side from this passage. In Isa. xxiv. this figure occurs at ver. 23, "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion," &c. If the expression be construed literally, it is unintelligible; but if construed as the *cœlum politicum,* the legal and ecclesiastical rulers of its former polity, the expression is full of propriety and force. In Isa. xxxiv. 4, it is declared, that "all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall *fall down,* as the leaf

Digitized by Google

falleth off from the vine, and as a falling fig from a fig tree." Here also, if taken literally, it is not easy to affix a definite idea to the word *heavens*, as contra-distinguished from *the hosts of heaven*; but passing this by, it is not possible that the heavenly luminaries should *fall down* to this earth, which is not half their size; and yet to *fall down* can mean nothing else: whereas, if taken for the rulers of every kind, and systems in which they rule, the figure is clear and beautiful. But Isa. lx. is quite conclusive upon the point: here the Jewish church herself, at her restoration, is said to be *the light* to which the Gentiles shall come: and in verses 19, 20, "the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory: *thy* sun shall no more go down, neither shall *thy* moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended:" expressions which it is impossible to interpret of any thing but of that state of the Jewish kingdom when the Lord Jesus shall be both King and Priest upon its throne: particularly the pronoun *thy*, limiting the sun spoken of to be that which exclusively pertained to the land of Judæa.

Passing on to the other prophecies, in the order in which they occur in our English Bible, we come to Ezek. xxxii. which contains a denunciation against Egypt; in ver. 7, we find, "when I shall put thee out, I will cover the

Digitized by Google

heavens, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light; all the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God." This passage is the only one in the entire prophecy which has not been literally fulfilled; and though the mystical and future Egypt is no doubt still referred to in a secondary sense, yet there seems no reason for separating this verse from the whole context, and for not interpreting it as of its political heaven, and therefore as having been fulfilled equally with the remainder.

We come next to Joel ii. 10. Although this chapter takes its imagery from the effects of a swarm of locusts, we ought not to limit its application to such a visitation alone, however terrible it truly is in those countries; and although the material light would be dimmed by the multitude of these insects, yet it seems more correct to consider the plague as emblematical also of some greater, and, consequently, that the material sun is a figure of the political sun: in ver. 31, it is said, that "the sun shall be turned into darkness, and the moon into blood, *before* the great and terrible day of the Lord come;" and a similar figure occurs in iii. 15. Much might be said on this passage, but I shall request your attention here particularly to one point, in addition to what I have already said, and that is, that these phenomena are stated as to take place not *in* the day of the Lord, but *before* it: and I think this observation of muc

Digitized by Google

importance in explaining the similar terms in the Evangelists. Amos viii. 9, uses the same figure, as indicating the destruction of Jerusalem; and Hag. ii. 6. 21, speaks of shaking the heavens and the earth, at the time that the Desire of Nations and the true Zerubbabel comes. Many of the terms in the New Testament can only be understood by reference to the Old. We observed this when conversing on the *Times* of the Gentiles; and that the meaning of that term in the Evangelists must be sought for in Daniel, to which it referred. In like manner the meaning of the signs in the sun, and moon, and stars, mentioned by our blessed Lord, by the Apostles, and in the Apocalypse, must be sought for in the writings of the Prophets.

Philalethes.—Yet surely you do not think the passage in 2 Pet. iii. means symbolical heavens and earth?

Anastasius.—I think it very probable, that circumstances belonging both to the beginning and to the end of the millenium, may be blended, as we frequently find in other parts of Scripture; and this also may furnish a more correct explanation of the passages which I have laid before you from Genesis to the Apocalypse, than tying them down either to wholly symbolical, or wholly literal meaning. On the passage in 2 Pet. iii. Mede says, p. 614, We know the Scriptures make three heavens, 1. The air, or sublunary heaven. 2. The ethereal, or starry heaven. 3. The heaven of glory. Every one of these heavens have their host, or army. The

Digitized by Google

host of the heaven of glory, or third heaven, are the angels and blessed spirits: the host of the ethereal heaven are the stars and planets: the host of the aeriel, or sublunary heaven, are either visible, as the clouds; or invisible, as the devil and wicked spirits. Peter's words import that some or all of these heavens shall suffer a conflagration at the day of Christ: not all of them, for certainly not the heaven of glory, nor the ethereal heaven: there remaineth, therefore, only the sublunary heaven, with their στοιχεια, to be the subject of this conflagration. He then proceeds to shew that the *dissolving* is for the purpose, not of annihilation, but of purifying; and that the word *passing away*, signifies no greater passing away than that which took place at the deluge, (p. 615,) and that the invisible host of this sublunary heaven shall, by this fiery judgment, be driven into some lower place. But I must once more request your particular attention to these signs, being said to take place *before* the great and terrible day of the Lord. In Luke xxi. 28, our Lord tells his followers, (after saying, "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring,") "when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh:" plainly thereby indicating, that these phenomena in the heavenly powers, were to *precede* the re-establishment of the Jews, as well as the gathering together

Digitized by Google

the elect, which is spoken of by the other two Evangelists. There is a very masterly paper in the Christian Observer for October 1827, in which it is well observed that "the coming of the Lord with the clouds of heaven, announced in Matt. xxiv. 30; Mark xiii. 16; and Luke xxi. 27, is proved to be the same event as that predicted in Dan. vii. 13, 14; Rev. xi. 15; 2 Thess. ii. 8; Rev. xix. 11—21, from its being connected in time by Luke with the fulfilling of the times of the Gentiles, and the re-establishment of the Jewish nation, which events are, by all the best interpreters of prophecy, placed synchronically with the end of the Roman monarchy, and the commencement of the millenium."

Aristo.—Whilst we agree to the symbolical import of the passage in hand, which Mede has unfolded with his usual sagacity, *Philalethes* must not suppose that we therefore loosely apply all such expressions symbolically; for so far from arguing against the literal accomplishment of Isaiah's prophecy, I most assuredly believe it will take place, the passage where it is predicted having plainly a literal bearing, and forming part of prophecies which are not symbolical, but literal, though at times highly figurative. Nay more; touching this connection between things written both literally and symbolically, I believe, that as all things which have been literally accomplished under the Gospel, were symbolically represented under the law, so the things which are symbolically

Digitized by Google

written under the present dispensation will be literally accomplished under the dispensation of mighty power about to commence; and that it is the literal arresting of the spheres, dissolution of the host of heaven, and falling of the stars, like the figs off a fig-tree, prophecied by Isaiah to take place at some time, which gives the language to the sixth seal of the Apocalypse, and which was performed emblematically at the beginning of the French Revolution. And this is a general rule, for want of attention to which interpreters of the symbolical prophecies go astray. In finding, ofttimes in the discursive and literal prophecies, the ground-work of the symbol, they are apt to suppose that the event contained under the symbol must take place at the same time with the event contained under the letter. Whereas, if this were the case, there would have been no need of the symbolical at all, which would have been merely to write darkly and doubtfully, what had been already written clearly and expressly. But real things being revealed in plain language as about to happen at a distant time, it was possible and profitable to set forth things more near at hand, and to illustrate the intervening space by a symbolical history, which should, at the same time, give a foretaste of the great events to come, whereof it was a shadowy picture. Thus, under the Patriarchs, the coming of Shiloh and the promised seed being well and plainly revealed, there was constructed under Moses a symbolical, or emblematical, exhibition of the

Digitized by Google

spiritual blessings which we now possess; and when His coming in power was postponed, there was constructed, for our use during the interval, a symbolical representation of the acts and acquisitions of power which He should shew for His people at His second coming. Therefore I am nothing amazed to find, that the exact and critical interpretation of the symbolical book of the Apocalypse does bring forward the events before the time of their literal accomplishment; that in the symbol the sun becomes black as sackcloth of hair, and the moon is changed into blood, and the stars of heaven fall unto the earth, before it becomes so in the letter; and that it has become so in the symbol, is proof to me that it shall become so in the letter.

Philalethes.—There are then, if I understand you rightly, some passages relating to these celestial signs, which cannot be understood symbolically.

Anastasius.—It appears to me that Isaiah li. 6, 8, and Psalm cii. 25—27, relate to the material creation, because the argument, in both places, seems to require it.

Crito.—It appears to me that much of the difficulty which occurs to our friend *Philalethes* arises from the vagueness of ideas which the church in general entertains upon the meaning of the word first and second coming of the Lord Jesus Christ; and that she can never be brought to a right reception of this all-important truth, until she shall have more distinctness upon the

Digitized by Google

subject. Amongst other points of view in which these different comings may be considered, one is, that the first was to enable him to perform his office of priest; the second to perform that of king. It is true that these acts are often blended in prophecy; and that during the time he sojourned on earth in the first capacity, he gave some indication of his future sojourning in the second. Of this character was his riding into Jerusalem, when they cried, "Blessed is he that cometh in the name of the Lord;" also his cleansing the temple of the money changers, thereby representing his cleansing of the Christian church from the Papists, and all who have made a gain of his religion and services, and therefore fitly called "the merchants;" also his transfiguration on Mount Tabor, when the Apostles unconsciously prophecying, like the High Priest, pointed to his future tabernacling on the earth in that glorious body, which they then saw before them. Amongst the prophecies, which blend the circumstances of his two comings together, may first be cited, that to which he himself refers in Luke iv. 16—21, "The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, *and the day of vengeance of our God*," &c. &c. but he stopped before he came to these last words, which belong to his second coming.

Digitized by Google

Micah v. also contains a double prophecy, where, in ver. 1, the Judge of Israel is spoken of as smitten with a rod upon the cheek, whilst in ver. 4, he is mentioned as standing and feeding in the strength of Jehovah, in the majesty of the name of the Lord his God. You will find similar instances in Zech. xiii. 7—9, and xiv. A double coming of Elias is also plainly mentioned in Mal. iv. 5, 6. In like manner the millenial and eternal state are blended, as in Isa. lxv. 17, 18; Dan. vii. 18. xii., which two states are however accurately distinguished in 1 Cor. xv. 22—28. Thus there are three distinct acts of judgment, all called the coming of Christ; 1st, his judgment on the Jews, Matt. x. 23; 2d, his judgment on the Gentiles; and 3d, his judgment on Satan, and his angels, and the reprobate, at the end of the millenium.

Philalethes.—But are we not to consider that the second coming of Christ is a personal coming?

Anastasius.—If by "the second coming" of Christ be not meant a coming of his person, but only a spiritual coming, such as that at Pentecost, or a providential coming, such as that on Jerusalem, it is no *second* coming at all; and may with equal propriety be called a *hundredth* coming, or any other number; so that none of the comings enumerated by *Crito* can be called *the second* coming. This is the grand point of infidelity in the church at the present moment; she cannot, *totidem verbis*, deny a second coming of some sort, but she contrives, by help of the words

Digitized by Google

"providential" or "spiritual," or some other such, effectually to undermine and destroy all the essentials which constitute that coming, the *second* coming of Christ. The threat given to Satan was that the *seed of the woman* should bruise his head. The promise to Abraham was, that *his seed* should have the land in everlasting possession. The promise to David was, that *his seed* should sit upon *his* throne for ever; and the promise to Mary was, that the *child of her womb* should sit on the throne of his father David for ever. But no spiritual nor providential coming can effect this; nor anything but the coming again of that same body which was born at Bethlehem, lived in Judæa, and was crucified at Jerusalem; according as the angels declared in Acts i. 11, this *same* Jesus shall so *come* in like manner as ye have seen *him go;* and whom Peter, in his first sermon, declared that the heavens had received only "until the times of the restitution of all things;" Acts iii. 19, so that it is quite conclusive that any other coming than that of the glorified manhood of Christ is not, nor cannot be, the second coming to raise the bodies of the dead saints, which has been held up to the church in all ages as the great object of her hope and expectation. Whereabouts, *Crito*, do you think we have arrived in the revealed order of these events?

Crito.—I am inclined to think that the sixth vial has nearly ceased, and that it has a two-fold operation, one in the Eastern and the other

Digitized by Google

in the Western Empire. The preparations for final judgment have been made by the labours of the Bible and Continental Societies; and the next event which we may expect is that general revolution which shall bring forth antichrist in a more distinct shape and activity than he has hitherto shewn himself.

Thraso.—It is clearly right to bear in mind the distinction which *Anastasius* pointed out, namely, that the order of events varies according to the different objects for which Christ comes; and thus we may, in that sense, call his coming to the Jews, which the apostle speaks of as a "time of refreshing," Acts ii. 19, to them, a different coming from that to the Gentiles, to punish their apostacy, although taking place at the same period. Thus a spirit of repentance in the Jews, and of attention to their national expectations, must be among the first signs exhibited in the chain of events connected with their restoration. Whilst these things are going on amongst themselves, the servants of the Lord, amongst the Gentiles, will be sending the swift messengers and preparing the present of a people scattered and peeled for Jehovah Sabaoth, Isa. xviii.; while, at the same time, the kings of the whole world will be mustering together those forces which are finally to perish at Armageddon. As preaching repentance was the work of Elias in John the Baptist, so preaching repentance to the Jews must be performing that office towards them.

Philalethes.—What other parts of Scripture

Digitized by Google

besides Rev. xvi. indicate the period in which we are now living?

Aristo.—The fourteenth chapter shews it, in my judgment, as clearly as the vision of the vials, especially if you consider it in connection with the preceding chapter. All agree that the thirteenth relates to the Papacy. The twelfth chapter describes the Dragon, or Pagan period of the church's history; and the fourteenth gives the state of the true church in opposition to the two former, which was necessary in order to shew that the whole world was not in the apostate condition described in the thirteenth chapter. Now if you examine this xivth chapter, you will find that from verses 1—5, is described a chosen and compact band, which is not defiled with papal harlotries, and acknowledges no head but the Lamb which it follows. If it were necessary to prove it, there would not be much difficulty in shewing that this band is England, the head and champion of the Protestant Reformation. Then follows a summary of her works; her Bible and Missionary Societies, for preaching the Gospel. Here I would remark, that the force of the word ηκολυθησε is not *following* after another has ceased, but rather going along with, like waves rolling on each other, and so may mean angels nearly synchronical. From 9 to 11 we have an intimation of the preaching which is now going on against Babylon, first began by the Continental Society, and which has made such rapid progress in London, and Ireland, France and Prussia, as clearly to point

Digitized by Google

out this time as that in which we are now living. When a friend of mine first began, about six years ago, to preach against the Papacy, and demonstrate from Scripture how it is the grand apostacy and mystery of iniquity revealed in the New Testament, his preaching excited so much opposition in the minds of those who heard him, that many ceased to attend his ministry. His tone and language were not according to the false liberality, and mockery of Christian love, which is so prevalent in this day. But now Reformation Societies are established all over Ireland on purpose to proclaim the very same truths; and a Society of Clergymen of the Church of England is established also on purpose to preach against Popery in London. The twelfth verse seems to point out that the saints should ever persevere to the end in giving this testimony against the Mother of Abominations.

Anastasius.—The following verse seems to indicate that their doing so will excite a persecution.

Aristo.—Very probably, and that will mark the efficacy of their testimony in destroying Satan's kingdom. Verses 14—16, contain the symbol of the harvest, which is a harvest of mercy, in which God will accomplish the number of his elect.

Anastasius.—This too may be the period in this chain when the redeemed are caught up to meet the Lord, which I gather from the expression, "Son of man sitting upon a cloud."

Digitized by Google

Aristo.—It is worthy of observation, that God never brings out a large portion of any branch of his truth, except to produce some mighty effect, and hence we see what has been accomplished in Ireland by a bold recurrence to the elements of the Gospel, as proclaimed by our reformers. It should be remembered, that all the signs in this chapter are ecclesiastical signs, and therefore the *vine of the earth* in the subsequent verses, from 18 to 20, is a church in a state of apostacy. This is the last of the ecclesiastical signs till the New Jerusalem comes down from heaven. You will observe here, also, that in verses 8—11, the church gives the annunciation of the judgment, but the judgment itself is posterior, and is not seen actually taking place till verses 19, 20: this is always the case, and completely at variance with the wretched notion which seeks to lull us into ignorance and idleness, that the church should only interpret what is already fulfilled. Chapters xvii. and xviii. give these judgments more in detail.

Philalethes.—Is the same order of events preserved in every part of Scripture?

Anastasius.—There can be but one true order; but as different parts of Scripture may speak of a different portion of the series, there may be greater difficulty in placing them according to their real *general* order in some places than in others.

Aristo.—The same order as that which I have just pointed out to you in Rev. xiv. will be found in Isaiah, in several consecutive chapters:

Digitized by Google

you may study them from xxviii. to xxxiv. which is addressed to *all nations*, the *earth and all that is therein;* and in ver. 6, we have the *sacrifice in Bozrah*, which carries us on to lxiii. 1.; and this being the same as the wine-press in the Apocalypse, shews that they are identical. Thus the ecclesiastical sign of Rev. xiv. is brought to synchronize with Isa. xxxiv., therefore the troubles which are signified under that sign, are evidently on behalf of his ancient people, "for it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion." ver. 8. In the last war, from the beginning of the French Revolution to the battle of Waterloo, we can evidently see that the controversy was for God's true church in Britain against the false church. Spain, the most bitter persecutor of the Jews, was the arena of the long war which succeeded the French Revolution, and was devastated from one end to the other. On this account we should expect to see the Jews begin to stir themselves. At the time of their dispersion by Titus great numbers were banished to Spain, in which country they have been worse treated than in any other, and there is to this day an anathema read in many Synagogues against all Jews who reside there, because it is well known, that none can remain in that country without apostatizing. The cloud is gathering both in the Peninsula and in Greece. But Idumæa, Babylon, the Papacy, will be wholly destroyed, as we see

Digitized by Google

from ver. 9, to the end. The wilderness of xxxv. 1, and many other parts of Scripture, is Judæa; the present desolation of which beautifully fertile country, is as great a miracle as the desolation of the people.

There is also a striking series of Psalms, from 44 to 50, entitled, "to the Sons of Korah." The 44th begins with the distress of the church in the Apostles' times, and is applicable to the church's suffering state at all times. The 45th is the Bridegroom. 46th describes her tribulation, as if his coming brought her into it. 47th is a song of inthronization, celebrating Christ going up to his temple to be enthroned as king. 48th describes Jerusalem in glory and might on the earth. 49th celebrates her resurrection from the dust, in which she had been so long buried. 50th describes his judgment on the earth.

Philemon.—It is clear, I think, that the first event in the order of Christ's coming, properly so called, is the raising of the saints, not only from the passages already quoted, but also from Rev. xi. 17, 18. There is another sequence of Psalms, likewise relating to this period, from the 147th to the 149th.

Polydorus.—There can be no reasonable doubt in the mind of any one who has well studied the subject, that we are living in the period indicated by the outpouring of the 6th vial, i. e. during the drying up of the Euphrates. This expression, Rev. ix. 14., clearly points out the letting loose of the Turkish hordes, by the sixth

Digitized by Google

trumpet, till that time bound up in the territory, of which the Euphrates is the chief river. The seat of the Turks being now in Europe, we must look, not for a literal Euphrates, but, for that power which it represented in Europe. As the Euphrates was the defence of ancient Babylon, so has the Turkish power been for some years the great defence of the Babylonish Papal kings, who have protected her.

Anastasius.—It was on this account that the European powers refused to allow Catherine to set her grandson, Constantine, on the throne of Greece, lest the Turkish power should be thereby weakened; and it is on this account that all the political journals, on every side, have deprecated the late battle at Navarino, namely, because the existence of the Turkish empire was necessary to preserve the balance of power in Europe, and is, as it were, the key-stone to the whole arch of the great European family of nations.

Polydorus.—The seventh vial, which is the judgment on the beast, follows the drying up of the Turkish power, and ends with the war of Armageddon; which war is the means of effecting the restoration of the Jews. There seems to be clearly two judgments spoken of, or else two great battles, as parts of the same, the second of which is subsequent to that on Babylon. This second will be synchronous, as I think, with the Assyrian of Isaiah, Micah, and Zephaniah; the nations in the valley of Jehoshaphat, of Joel; and the nations gathered against

Digitized by Google

Jerusalem in Zechariah; the Nineveh of Nahum; the Cushan, Midian, and Rivers of Sea of Habakkuk; and the mingled people of Jeremiah. Immediately after this is the sending forth of the waters for the healing of the nations, which is the introduction of the period of blessedness to all mankind.

Moreover, it appears that there are not only two distinct battles, or judgments, mentioned, but that there are two distinct restorations of the Jews; perhaps one or other kingdom succeeding the other; or parts of one or other, or of both. If the present state of the heathen is not to be changed by the machinery actually in operation for that purpose, which is clearly impossible, seeing how little it has produced in the last thirty years, this change must be effected by the restored Jews. Amidst the awful anxiety which the meditation on these subjects must inspire, it is consolatory to reflect, that all who are Christ's will be safe amidst the wreck and ruin of this scene, of which we are abundantly assured in the 91st Psalm.

Theologus.—That there is a personal coming and reign of our Lord, at the commencement of the millenium, is not only to be proved from the passages in Acts, already referred to, but also by the 110th Psalm. This is also the period of the changing of the living, and of the raising of the dead saints. All the Gentile fulness is to be brought in now, during this dispensation; but there may be, and probably will be, a remnant of the Jewish fulness, which is yet to

Digitized by Google

be brought in at the time of their return, although great numbers of the Jews in the restored land may join the opposers of the Lord. The two last chapters of Isaiah seem to relate to that period. The first judgment will be on the ecclesiastical, the second on the temporal powers. I conceive the heavenly city and the bride are one and the same thing; the living stones which meet the Lord in the atmosphere; from whence Christ shall be transiently visible to all, but permanently visible only in the aerial city. It matters not to the point in hand, whether the 1,000 years mentioned as the duration of our Lord's reign, be really that period, or a longer, as is maintained by some; the principal point expressed by it is, that it is finite. During this period, it seems as if the men on earth would be in the same state that Adam was in before he fell; and the Apostles were in a state somewhat similar, between the time of the crucifixion and the day of Pentecost, previous to their being in possession of the Holy Ghost. It appears, likewise, that the state of the Jews, just previous to their final establishment, i. e. between their first partial, and subsequent complete settlement, is expressed by Daniel, when he says that the covenant shall be restored for one week; and it is during this interval that, in all probability, the Jewish fulness will be completed.

Philalethes.—How does this idea of two judgments agree with the chronological arrangements, which you, *Valerius*, pointed out to me

Digitized by Google

in a former conversation, obtained from the Jewish times and seasons?

Valerius.—Perfectly; as you will perceive by turning to Isa. xxxiv. and lxiii., Rev. xiv. 19, 20, xv. 5, where you will observe that the judgment there spoken of, is connected with the vintage and day of atonement, which feast was held at the commencement of the jubilee, "the year of the redeemed;" and, consequently, subsequent to that which takes place at the time of harvest. which judgment, I conceive, will be only on the visible church, and very different from that on the apostate vine.

Philalethes.—If the structure of the Apocalypse which Mr. Frere has published be correct, and if the Jewish Feasts be a true key to the chronology of Scripture, the raising of the dead and changing of the living saints cannot be the next event which is to occur, unless it agrees with those feasts and structure.

Anastasius.—Your conclusion would be just, provided the correctness of that structure were demonstrated, and the feasts were so likewise; but we must not explain away the plain declarations of other parts of Scripture, even if we should not be able to make the events declared agree with certain symbolical passages: the contrary of this is the proper course, and we may be sure that any opinion we entertain of the symbolical parts must be wrong, unless they coincide with the clear assertions in the Epistles and Gospels. Indeed, it is a great perversion of the proper use of symbolical prophecies, to found

Digitized by Google

any argument whatever upon them, and what no expositor of ordinary sagacity would think of doing. Symbolical books are, like types, very useful for illustration, yet by no means to be used as grounds for proving any thing.

Thraso.—I quite agree with *Anastasius* respecting the right use to be made of symbolical prophecies, but on the present subject the plain declarations which have been brought forward agree completely with the structure of the Apocalypse, and also with the order of the Jewish feasts.

Philalethes.—Pray explain that to me.

Thraso.—The true synchronism of the passages wherein the seventh trumpet and the seventh vial are mentioned, is to be found in the *earthquake and hail* of xi. 19, and xvi. 18—21. This is preceded, xvi. 17, by a *great voice* from the throne out of the temple in heaven, (which throne is then *in heaven,)* saying, " It is done." Thus, when the seventh angel sounded, xi. 15, there were *great voices in heaven,* saying, " the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever." Then the throne is transferred to earth, and then the whole creation breaks out in hallelujahs: 17, " we give thee thanks, O Lord God Almighty," &c.—then shall come the reward of the saints, 18—then shall the mystery of God be finished, as declared to his servants the prophets, x. 7.

Philalethes.—In Mr. Frere's arrangement of the Apocalypse, he has marked xi. 19, and xv. 5,

Digitized by Google

the openings of the temple, as synchronous: in the first the temple is opened even to the Holy of Holies, for the *ark of the testament is seen:* now the Holy of Holies was opened *only* on *the day of atonement;* but on the day of atonement Christ *shall come forth:* if, therefore, the opening at xv. 5, is also the day of atonement, it *has not yet* taken place, seeing Christ has *not yet come forth,* therefore *none* of the vials have yet been poured out.

Anastasius—We must be upon our guard against adopting the scheme or system of any person, so as to make all other parts of Scripture bend to it, not only because it is the mark of a little and narrow mind, but because it is from doing this that almost all the writers upon the Apocalypse have been of little service, and have been, thus far justly, lightly esteemed by the church. Since the Lord has set forth truth in various ways, it is obvious that the object in doing so is that one mode might correct an undue bias or view received into our minds by another, and that each may prove a preservative from an error which another might induce. But if we will take only one part as our guide, and that the most obscure, and then force all other and plainer points to bend to it, it is obvious that we shall not be any nearer the truth by the use of that which, otherwise treated, might have been a most useful conductor. It is the enlarged view of the prophecies which has been taken by Mr. Lewis Way that has rendered so important a service to the church, in emancipating her prophetic enquirers from a

Digitized by Google

never-ending disputation upon little horns, seals, and young Napoleon.

Thraso.—I think that Mr. Frere is mistaken in marking the passages xi. 19, and xv. 5, as synchronous. The opening, xi. 19, *is* the day of atonement, for the Holy of Holies is opened, and the ark of the testament, διαθηκης, is seen: the opening in xv. 5, *is not* the day of atonement, for the tabernacle of witness, μαρτυριω, alone is opened, *not the Holy of Holies*, and v. 8, the temple was *filled with smoke*, so that no man could enter till the plagues were *fulfilled*. The opening, therefore, which *discovers the ark*, cannot be *till after* the plagues, and therefore the seventh trumpet and seventh vial are synchronous.

That the saints are caught up before the war of Armageddon, is confirmed by their not being named in the last war. In xii. 17, the dragon makes war with the woman's seed: but in xvii. 14, they make war *with the Lamb* in person. So in xix. 11, they war against the Word of God, and v. 14, the *armies of heaven* follow him in the white robes of priests, vii. 13, xix. 8. It is the voice of much people *in heaven*, xix. 1, who give thanks to God for the destruction of Babylon. Some confusion of time has arisen from not attending to the distinction between the *fall* of Babylon, and her *judgment*. The fall is announced in xiv. 8, and xviii. 2, which is a declaration that she is degraded to the last degree, and become ripe for judgment, being the habitation of devils, and the hold of every foul spirit; (just as the ripeness of Jerusalem was complete

Digitized by Google

when our Lord was crucified, though the judgment itself did not come for some years afterwards:) therefore the cry follows, "*come out of her, my people.*" But when her judgment does come, it is *in one hour*, xviii. 10, and they who *lament* over her are the *kings of the earth*, merchants, &c., while they who *rejoice* over her are *heaven*, and the holy *apostles* and *prophets*; and xix. 1, it is the voice of much people *in heaven*.

Philalethes.—The principal difficulty which I find in adjusting the events of the Apocalypse to the Jewish times and seasons, arises from the circumstance of some of those events being connected with *feasts* which were fixed to a day, (as jubilee,) and some with *seasons* which cannot be so exactly determined, (as harvest, &c.) The harvest and vintage of course do not take place till the grain is come to maturity, and the clusters fully ripe; but this period must vary considerably in different aspects, and in cold, or in warm, seasons. Accordingly, I cannot find any two travellers exactly agreeing in the time of harvest, or vintage; some protracting the harvest till the middle of October, and speaking of clusters on the vine even in the middle of November. Nor can I find any precise determination of the times of harvest and vintage in Scripture.

Thraso.—This latitude in the seasons, which seems to oppose considerable obstacles in our way, will be found, on closer examination, to be a great beauty in the prophecy, and a great mercy in the event; for it prolongs the harvest to allow time for the ripening of the backward

Digitized by Google

grain; and it delays the vintage of wrath till iniquity is fully ripe; and it leaves both seasons in that uncertainty which is best calculated to produce the watchfulness so constantly enjoined in Scripture.

Philalethes.—Why should we not, from this latitude in the season, extend the harvest over the whole period of the Gentile times, from Pentecost to the day of atonement? nay, even farther, for our Lord says, that in his days the fields were already white to the harvest, and the harvest plenteous, but the labourers few? John iv. 35; Matt. ix. 37; Luke x. 2.

Thraso.—The harvest of the Apocalypse, xiv. 15, cannot, from the context, be understood in this extensive sense, but is rather that special time referred to in Matt. xiii. 30, when the tares are gathered *first* into bundles to be burned; which parable of harvest is expounded in ver. 39, as referring to the end of the world. The same time of harvest is also mentioned in Joel iii. 13, as immediately preceding the vintage; "put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the vats overflow." I may remark here, that there seem to be two burnings accompanying the harvest; one of the tares *first*, before the wheat is gathered into the barn, before the righteous shine as the sun in the kingdom of their Father, Matt. xiii. 43; another, the burning of the stubble *after* the wheat is carried, Mal. iv. 1, "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly,

Digitized by Google

shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, and leave them neither root nor branch." The first notice of seasons in the Apocalypse is the untimely figs, vi. 13. This would be about the time of the first fruits of the *wheat* harvest, or soon after. The people, during whose sealing the winds of wrath are restrained, viii. 1, are the first fruits to God and to the Lamb, xiv. 4. Here then begins the harvest of the Apocalypse, at the earthquake of the French Revolution, and before the time of the earth's suffering; for the four angels are charged, vii. 3, "Hurt not the earth," &c. till we have sealed the servants of our God. Beginning here, it necessarily begins also in the parallel passage, xiv. 1; runs through the following periods of "the preaching the everlasting Gospel," 6; the denunciation of Babylon, 8, which is linked to xviii. 2, as the call to come out of her links together, xiv. 9, and xviii. 4; and the reaping of the earth finishes in xiv. 16. Immediately after the reaping, and *before* the clusters of the vine are gathered, xiv. 18, "another angel came out from the altar, which had power over fire:" this is the burning of the stubble, which ushers in the vintage, and exactly agrees with the burning of Babylon, as given at large, xviii. and xix. 2, immediately preceding the vintage, xix. 15.

Philalethes.—Where then do you place the burning of the tares?

Thraso.—This appears to have been going

Digitized by Google

on during the whole time of harvest: the temple being "filled with smoke" the whole time of the vials, xv. 8, the sea of glass being mingled with fire, xv. 2, and the fourth vial being wholly of fire, xvi. 8.

Of the Jewish feasts and fasts, the atonement is that which especially concerns us, it being the time when Christ shall come forth from within the veil, Heb. vi. 20; when the dead saints shall be raised, the living changed, and the jubilee begin. In xi. 1, the Apostle hath a command to measure the temple of God, and the altar, and them that worship therein—this is the founding of an apostolic church—but the court without the temple leave out, for it is given to the Gentiles for 42 months. The *visible* church of the Gentiles is therefore not this apostolic church; which is proved, beyond a doubt, by xiii. 6, where God's name and *tabernacle* is blasphemed. But, after the sealing of the 144,000, and before the vials are poured out, the tabernacle of witness is opened, the sealed nation have a place in the temple given them, and though no man can enter for the smoke of God's wrath, they bear witness for God while the vials are pouring out, and wait for their High Priests coming out through the vail. When the seventh vial is poured out, and the seventh trumpet sounds, the Holy of Holies is opened, xi. 19; Christ comes forth; his saints become kings and priests unto God; they follow the Lamb whithersoever he goeth; and they witness, first his judgment on Babylon, xviii. 20,

Digitized by Google

xix. 2, then on the beast and false prophet, and kings of the earth, and their armies, xix. 14. 19.

As the reaper in xiv. 16, is the Son of Man, and *crowned*, it is probable the elect are then caught up. Nor does there seem any occupation or place for them after this. When the burning commences, there is no longer time for mercy; it runs on to the vintage in one tremendous stream of trouble, such as never has been since men were upon the earth. But as the Jews will be still there, and ride through the tempest, it is possible that some may escape by clinging to their "skirt;" this is their only chance.

Thales.—It has been considered by some, that the sea of glass, like chrystal, with fire, of Rev. xv. 2., on which the saints are seen to stand, represents their situation in the transparent atmosphere, whilst the fiery judgment is going on upon the earth. It is scarcely possible for any one who is not old enough to remember it, to conceive the rapidity with which the events of the French revolution succeeded each other. Some idea may be gathered from the writings of Burke; and all now living, who remember it, speak of it as a time of fearful dismay. It would seem as if we ought to expect a time of trial now to come on, as suddenly as that which came on France.

Isocrates.—All events, other than those which affect the elect exclusively, and which precede the second coming of our Lord, must be brought

Digitized by Google

about by natural means, so that the statesman may think that they are brought about by second causes, otherwise the nations will not be taken by surprise; but the first great crash to them will be the coming of Jesus Christ in the flesh, in like manner as he went away.

Philalethes.—You said that the circumstances which attend the second coming of our Lord ought to be considered separately, as they affect, i. the Elect; ii. Christendom: iii. the Jews; iv. the Heathen: will you be so good as to enumerate them?

Anastasius.—It would not be difficult to furnish a long catalogue; but there seems little use in doing so, unless they can be chronologically arranged. I will therefore confine myself to a few that seem the clearest, premising, however, that I do not feel confident in their accuracy; but they form the best series which I have met with, and you can modify and correct them for yourself: and I assure you that, upon all points connected with the great and glorious subject of the second coming of our Lord, I shall be quite as well pleased to receive correction from, as to impart instruction to, you. Under the ist head, then, I would place, 1. Sign of the Son of Man in Heaven, Mat. xxiv. 30; 2. Sealed ones of Rev. xiv.; 3. Bible and Missionary Societies of Rev. xiv. 6, 7; 4. Call to come out of Babylon in Ireland, France, and Prussia, Rev. xiv. 8—11; 5. "Cry made, Behold the Bridegroom cometh," Mat. xxv. 6; 6. Persecution (?) Rev. xiv. 12, 13; 7. Appearance of Christ and last trump, Mat.

Digitized by Google

xxiv. 30. 1 Thess. iv. 16. 1 Cor. xv. 52; 8. Raising dead and changing living saints; 9. Descent of New Jerusalem; 10. Marriage of the Lamb.

Under the ii[d] head, 1. Five first vials of Rev. xvi; 2. Drying up of Euphrates; 3. Three unclean spirits; 4. Seventh and last trump, and seventh vial; 5. Earthquake; 6. Civil war; 7. Destruction of beast and false prophet; 8. Destruction of Christ's enemies.

Under the iii[d] head; 1. Signs in heavens, shewing the time of the budding of the Jewish fig-tree, Mat. xxi. 19. xxiv. 32, 33. Luke xxi. 28—31; 2. Coming of Elijah, or preaching of repentance, to them; 3. Great trumpet of Isaiah, xxxvii. 13.; 4. Partial restoration; 5. Jerusalem rebuilt; 6. Covenant for one week; 7. Personal manifestation of the Lord; 8. Final establishment of the twelve tribes under Messiah their king.

Under the iv[th] head; 1. Christ takes upon him his great power; 2. Binds Satan; 3. Purifies the earth by fire; 4. Waters go forth for its healing.

Agreeing with the greater part of what our friends have said, I consequently think that we are at present under the 5th of i, 2d of ii, 2d of iii, which, though began by the London, has been further completed by the Philo-Judæan Society; but that none of iv. will take sensible effect till the beginning of the battle of Armageddon.

Philalethes.—If I understand you right, you anticipate some persecution shortly to arise.

Anastasius.—I just now pointed out Rev. xiv.

Digitized by Google

13. as seeming to indicate something of the sort, but it may possibly only be against those who are escaping from the trammels of the papacy; several instances of which have occurred lately abroad, and also in Ireland, of which you may have lately seen this specimen in the public papers.

County of Roscommon, to wit, } The Deposition of Mary Anne Burke, late of Ballymoe.

Deponent declares to the best of her knowledge and belief she is twenty-two years old; that about eighteen months ago she procured a Bible, and from its perusal and the conversation of some persons who conformed to the Protestant Religion, she became convinced that the Church of Rome was erroneous; that when her relations found that this change had taken place in her mind, they treated her with great severity; that she attended some lectures given by the Rev. Mr. Welden, in Ballymoe, which further tended to open her mind to the errors of her Church and the truth of the Protestant faith. That she was then treated with the greatest cruelty and severity by her relations and the priest of her parish, the Rev. Mr. O'Connor. That she was locked up four weeks in a room, and that the window shutters were nailed to exclude the light. That she was locked up two days, (from Thursday till Sunday,) without any food, to make her consent to go to Mass, which she would not do. That on Saturday, September 29, she went to Castlerea for the purpose of procuring medical advice, for a pain and spasm in her arm—the consequence, she verily believes, of the ill treatment she received. That being determined to continue no longer a Roman Catholic, she went openly to church in Castlerea, on Sunday, and attended Protestant worship in the evening. That she returned to Ballymoe on Monday, but was obliged to fly back that night to Castlerea, and put herself under the protection of the police. That on Wednesday, the 3d of October, the Priest of her parish, accompanied

Digitized by Google

by some of her relations, went to Castlerea to bring her back; that she refused to go with them, knowing that they would ill treat, confine, or send her to the country, to prevent the injury they feared would be done to the Church of Rome, if the niece of the Roman Catholic Bishop of Elphin should publicly read her recantation, which she is determined to do so soon as she can. That she charged the Rev. Mr. O'Connor to his face with having beaten her, which he denied. That several times since, some of her relations went to Castlerea, to endeavour to bring her back, but she would not go, fearing they would force her to continue a Roman Catholic, contrary to her conscience; that she is in fear and terror of her life, should her relations obtain possession of her.

Deponent feeling herself unsafe in Castlerea, from the violence of her enemies, fled to Boyle, where she implored the protection of the Magistrates, that she may be allowed to exercise the rights of conscience and become a member of the Protestant Communion, which she believes to be alone agreeable to the Word of God.

Deponent is willing to earn her livelihood in any way she can among those who will allow her to worship God according to the dictates of her conscience.

(Signed) MARY ANNE BURKE.

Boyle, October 10, 1827.

Philalethes.—I find that amongst those who refuse to examine into the subject of the second Advent, there prevails a strong opinion that the church is so much more numerous now than ever, and that it has produced such a great effect upon the world, that it is impossible it can be so ripe for judgments, as those who have studied most closely the prophetic Scriptures say it is: how can that erroneous opinion be met?

Anastasius.—It is rather a prejudice than an opinion, and therefore idle to contend with it;

Digitized by Google

but even if the position were true, that the church be more evangelical, and the world become better, the inference that therefore it is not ripe for judgments would be unsound. Look to the first judgment on Jerusalem, in the reign of Josiah, who re-established the worship of Jehovah in such a way that nothing like it had been seen for 600 years: "surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah:" and like Josiah, "there was no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him: notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah," &c. &c. 2 Kings xxiv. 22. 25, 26; and against this very excellent king did the Egyptians come up, kill him, and conquer the country, making it a tributary province, which it remained, until the inhabitants were at last carried away to Babylon. Again, from the birth of our Lord to the destruction of Jerusalem by the Romans, the Jews were freer from idolatry than at any former period of their history, yet they were given over to that judgment. In modern times, Louis XVI. was one of the most amiable kings that ever sat upon the throne of France, and Pope Pius VII. one of the most truly holy men; yet they were delivered over to the judgment of the French revolution. Thus, even if the boasted

Digitized by Google

increase of religion were true, the objectors would not be borne out in their conclusion. But the very idea of the world having become better is absurd, unless they mean to contend that they have bound Satan, or made him better too; and whenever you hear any one contend that the world has got better, you may be sure that that man's heart is in it, and he is in search of an excuse to pacify the conscience for remaining in and of it. A little observation will serve to convince you that the effect of the peace which the church has so long enjoyed has been to make her quite content with the world as it is. She has not been called to partake of the sufferings of Christ, and she has lost all wish to share his crown.

Philalethes.—You directed my attention, in a former conversation, to the conduct of Mr. Cecil, in systematically and purposely concealing a portion of God's truth, in the vain expectation of converting more souls than if he declared it, which was no doubt highly censurable; but I have found several observations in his Remains, which shew that he saw the hollowness of this religious parade, even in his day. At p. 184, "We must be active and bold whenever duty calls us to be so. My own conduct with respect to the religious world is too much formed on my own feelings. I see it in what I deem a lamentable state; but I seem to say, 'Well, go on talking, and mistaking, and making a noise; only make not a noise here;' and then I retire into my closet, and shrink within myself. But

Digitized by Google

had I more faith, and simplicity, and love, and self-denial, I might do all in my present sphere, but I should throw myself in the midst of them, and intreat, and argue, and remonstrate. But then such a man must give himself up as a sacrifice. He would be misrepresented and calumniated from many quarters." This last sentence is truly prophetic; for they who have felt it their duty to expose the low state of religion which is here complained of by Mr. Cecil, and the system of expediency which it has generated, have brought upon themselves the most unjust aspersions; and scarce a meeting of an Auxiliary Bible Society has been held throughout England, where the persons who have called in question the conduct of the London Committee have not been calumniated and misrepresented.

Anastasius.—One of the most extraordinary and painful parts of the state of our Societies is, that in private, the men who have greatest influence, object to the misconduct of them as strongly as possible; yet in public their fear of public opinion is so great that the abuses are never remedied. Scott is nearly as strong in his opinion as Cecil; he says (Life, p. 339,) "I am decidedly of opinion that the slight unscriptural kind of Gospel, current in most places, especially about London, threatens the cause of genuine Christianity more than the attacks of open enemies." But the first decided and avowed union between the children of God, and the children of the devil, in order to effect a common object, was that

Digitized by Google

between the orthodox Dissenters and the Socinians. The evil arising from which was clearly foreseen, and boldly declared by Andrew Fuller; the only palliation, however, which he could offer for it was, that the union was for effecting purely civil purposes; and he adds, "had the union been of a *religious* nature, it must indeed have been surprising." Yet since his day we have seen "a union of a religious nature," between Christians and Socinians, in the Bible Society, boasted of as the perfection of Christian love. Until that time no orthodox Christian would ever give the title of Christian to a Socinian; and it is impossible to conceive a greater abuse of terms than to do so. The earliest definition of the word Christian, is that by Pliny, in his letter to Trajan, 97, one who "prays to Christ as to God." A Socinian is no more a Christian than a Mahometan or a Deist, and ought never to be considered in any other light than that of a member of "the God-denying apostacy," even if we should find him in the highest offices in the state, or in the church. There is another damning fact, marking the actual extent of infidelity, which cannot be gainsaid, and that is the establishment of the London University. The present day has given rise to the first attempt which has ever been made in the history of the world to establish a system of national education without being founded upon the religion of the state. No worshipper of Jupiter, no disciple of Confucius, no follower of Mahomet, no admirer of

Digitized by Google

Vishnu, no believer in Budh, would have acted a part so dishonest to the objects of their respective idolatries, as to have united with each other upon the common basis of the exclusion of every reference to a God. It remained for a Christian nation, for a Protestant people, for the disciples of Jesus of Nazareth, to unite with the Jew, who calls him "accursed;" with the Papist, who denies that he is "the sole mediator betwixt God and man," and that "by his one death he hath perfected for ever them that are sanctified;" with the Socinian, who rejects him as "God over all blessed for ever;" with the Deist, who considers the whole Word of God as a book full of lies and imposture; upon the common principle of excluding the religion of Jehovah from the catalogue of sciences necessary to be inculcated.

Philalèthes.—But there are some men of genuine piety connected with it, and many very plausible arguments have been advanced to justify it.

Anastasius.—And when did Satan ever succeed but by plausible arguments? does he understand his trade so ill as to come forward in his own naked character? If that were the case, we had no need to be warned against "the deceitfulness of sin." Our Lord tells us, that there shall be false Christs; and if Satan is permitted to set up a mimic Christ, he will surely set up mimic Christians, and a mimic church. As to men of genuine piety being members of it, that is only another proof of what we discussed much in

Digitized by Google

a former conversation, namely, that infidelity, under the mask of liberality, has pervaded the church, in proportion as it has pervaded the world; and hence the great necessity for the real servants of God to come out and stand aloof, both from the professing, as well as from the unprofessing world. This was the case with the church at the period immediately preceding the deluge; she had mixed herself with the men of the earth, and that judgment came upon her as well as upon it, Noah and his family alone being saved.

Philalethes.—I do not doubt but that if the study of the prophecies, and the belief which it inculcates of the speedy coming of our Lord, had led merely to an intellectual speculation, without its practical tendency being seen to draw the Christian to a closer walk with God, and a greater separation from the maxims and practices of the world, it would not have been so much opposed in the church as it has been; but you are aware that they call every attempt to rise, and still more to lead others above the ordinary standard, a breach of Christian unity and love.

Isocrates.—In a former conversation, our truly beloved brother *Theophilus* taught us that our first duty was to protest clearly and boldly against the sins of the church. The church has settled upon her lees, and all she begs is, like the world, to be let alone. This sort of happiness consists in the conscience being asleep; the Christian tries to awaken it, and they detest

Digitized by Google

him for his pains. Hence it comes to pass, that the children of God, who are children of peace, are, nevertheless, the occasion of much disturbance in the world, and much sufferings to themselves. "*I am for peace,*" said David, "but when I speak, they are for war." Why speak then? why not exercise love, and charity, and forbearance, and avoid giving offence by disagreeable truths? "I tried," he says, "to refrain even from good words, but it was pain and grief to me; as I mused the fire kindled, and at the last I spake with my lips." Jeremiah found the same thing, see xv. 10. xx. 7—11. A greater than David said, even he who is the Prince of Peace, Matt. x. 34—36. "Think not that I am come to send peace on earth; I came not to send peace, but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law; and a man's foes shall be they of his own household." When holiness and zeal are combined in any man, that man becomes a sword in a wicked world. If a man be holy without zeal, he will be scoffed at indeed by many, but despised for his insignificance. If a man be zealous without holiness, he exposes himself to that withering rebuke, "thou hypocrite, first cast out the beam in thine own eye." This would be all easy if we had no contention but with the unconverted world; but we have a multitude who belong not fully to either camp. It seems uncharitable to call them enemies; it seems unfaithful to admit that

Digitized by Google

they are friends. Hence arises the difficulty. It is the Lord's special and distinctive commandment to his disciples that they love one another. But who is a disciple? and how far is our love to one whom we suppose a disciple to be carried? I have laid before you a statement which I believe to be the truth of God. There is a man whom I suppose to be a Christian. This statement does, I see, offend that man. What is my duty? Should I, out of love to the man, suppress the statement; or should I, out of love to the truth, make the statement, though I offend the man? Suppose we adopt the former mode of keeping peace; then it is clear that this consequence would follow; the prejudices of our brother, and not the contents of the Bible, would become the measure and standard of our statements of truth; an evil than which I cannot imagine any thing more absolutely destructive. If this be admitted, the church, instead of growing to the measure of the stature of Christ, would dwindle into the dwarfish littleness of the most puny, timid believer in her communion. We must adopt the latter mode then, and speak out; and in so doing we must incur the consequence, viz. we shall be reproached for disturbing peace and harmony, and brotherly love; as renders of the body of Christ; as destitute of that meekness which characterized our Master, whose commandment we shall hear was love.

Anastasius.—One of the most extraordinary instances of a charge of wanting brotherly love

Digitized by Google

has just made its appearance, in Bretschneider's attack on Mr. Rose's valuable account of the state of infidelity in Germany, by translating which Mr. Evanson has performed a good service to the church. The author divides the German infidels into four classes, the last of which, wherein he ranks himself, he says, are called EVANGELIC, (p. 68, *Translation;)* Mr. Rose very properly includes the whole four under one general denomination of "a mass of abominations," on which Bretschneider says, "no Christian would act thus who knows what is due to his brother in Christ." This is the only age in which the principles of such men would have been defended, by those who know better, and yet many of them have been so in our (mis-called) religious reviews, and have been praised in the Reports of the Bible Society—that very Society, whose directors and agents took as decided a part as they had it in their power to do against the persecuted Christians in Switzerland, and loaded their oppressors with the most fulsome flattery. There is one sentiment so plausible in the mouths of these German infidels, that it requires to be particularly exposed; it is this, "Holiness (says Bretschneider) indeed is the grand object. When we reflect, that even among those who here and there differ from the creeds of the great ecclesiastical establishments, we find a zeal for holiness, and a Christian course of life, we may rest in peace, and spare the alarm of 'fire.'" The persons over whom this cloak is thrown are,

Digitized by Google

by the description of the author himself, men who deny every one of the miracles recorded in the Bible, and who say that our blessed Lord was a man *who admirably accommodated himself to the divine will*, and that *Providence wonderfully assisted him.*

Josephus.—I have lately been into Germany, and can truly say that the state of infidelity there far exceeded any thing of which I had formed an idea, although you told me so much of it before I left England. Jena, Halle, Goettingen, and Erlangen are still the seats of infidelity, and those Protestants, who seek rest in a revealed religion, turn Papists. Professor Paulus, an honorary member of the London Bible Society, is as much an infidel as he was ten years ago. Some of the Protestants who are considered pious are mostly mystics, and approach to Popish idolatry, as you will have seen by the account which Dr. Tholuck gives of Hændes the missionary. There are excellent people at Elberfield, Barmen, and Dusselthal. Dr. de Veluti, from Weimar, was obliged to seek an asylum in the institution of Count Von der Reeke, for he was put in prison in the Duchy of Weimar on account of his evangelical views; for which also the preacher Schmidt was banished. There are some good men also at Berlin, as Neander, formerly a Jew, and Jaeniche; but they are detested by the rest, such as Schleyermacher, &c. The Roman Catholics in Germany may be divided under four heads: 1. Strict Papists, as the followers of Schlegel, and the Ligorians at Vienna, who are

Digitized by Google

called, by the other Roman Catholics themselves, Romanists. 2. Those of the sentiments of the Gallican church. 3. Those who are complete apes of the Protestant Neologists in Germany. 4. Partly Jesuitical, partly Protestant, and partly pious Roman Catholics. The Bible Societies have promoted more mutual intercourse amongst those different parties, but I doubt whether much real conversion has been effected hitherto. It is my firm conviction that Germany is ripe for judgment.

Anastasius.—It is of the utmost importance that the characters should be clearly known, for whom our Societies, in their Reports, claim our brotherly love, at the very moment when they are so indifferent to the suffering servants of Christ in Switzerland and Germany.

Philalethes.—I perfectly agree with you, and have ever found, that with brotherly love, as with every other Christian grace, those evince the least who talk the most about it.

Anastasius.—According to the modern cant, there never existed brotherly love in the world till now. Certainly none of the Prophets in the Old Testament possessed it, for the constant theme of their sermons was the sins of the professing church. Certainly the Apostles possessed none, for their perpetual subject was the superficial quality of the religion of the straitest sects of that day. Acts vii. 1. 51—53; xiii. 27, 28; xviii. 6; xx. 29, 30. Certainly the reformers and nonconformists possessed none, as we find that their great subject of complaint was the worldly-

Digitized by Google

mindedness of professors; and Isaiah, Elijah, Elisha, Micaiah, Jeremiah, Amos, &c. are distinctly charged, by their several contemporaries, with being harsh and uncharitable in their judgments; foreboders of evil, and not of good; breakers of brotherly love, and sowing disunion in the church. We may adopt the language of honest old Stuckley, in his Gospel Glass: "We see not our signs, there is no more any prophet, neither is among us any that knoweth how long: when we were restoring the ark of God, what stumblings of the oxen have we seen? what miserable disappointments have we met with? how hath God stopped our way, and branded our enterprises with wonderful marks of his sore displeasure? The Lord knoweth I take no pleasure to rake in these dunghills: I dread the ill uses that the sons of Belial may make of this enterprise. I expect various censures from them who should be otherwise minded; but my record is on high, that the great design of this publication is to reduce professors to a more awful, humble, serious repentance towards God, and single conversation before men. I was told, the prudent should hold their peace in an evil day. I know it is an unthankful office to admonish and reprove. Out of pity to your souls have I undertaken this subject. The clouds are swelling, I am loath they should fall on you in a secure and impenitent condition: I am not ashamed to tell you that I foresee foul weather; and I would you should be in readiness for boisterous seas." But this is a subject now

Digitized by Google

which it is more than high treason to name. Nevertheless, thus stands the record, and if it is true love to preach the Gospel to an open sinner, is it less love to declare this to a professing saint? "Lo, *I begin* to bring evil upon the city which is called by my name." "Go ye through the city and smite, let not your eye spare, neither have ye pity: slay utterly old and young, both maids and little children, and women; and *begin at my sanctuary.*" "Beware lest that come upon you which is spoken of in the Prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

Digitized by Google

ARMAGEDDON.

"I dread it (war), from an apprehension of the *tremendous consequences* which might arise from any hostilities in which we might now be engaged. Some years ago, in the discussion of the negociations respecting the French War against Spain, I took the liberty of adverting to this topic. I then stated, that the position of this country, in the present state of the world, was one of neutrality, not only between contending nations, but between *conflicting principles;* and that it was by neutrality alone that we could maintain that balance, the preservation of which I believed to be essential to the welfare of mankind. I then said, that I feared that *the next war which should be kindled in Europe, would be a war not so much of armies as of* OPINIONS. Not four years have elapsed, and behold my apprehensions realized. It is to be sure within narrow limits, that this *war of opinion* is at present confined; but it is a *war of opinion* that Spain (whether as government or as nation) is now waging against Portugal; if into that war this country shall be compelled to enter, we shall enter into it with a sincere and anxious desire to mitigate rather than exasperate; and to mingle only in the conflict of arms, not in the *more*

Digitized by Google

fatal conflict of opinions. But I much fear that this country, (however earnestly she may endeavour to avoid it,) could not, in such case, avoid seeing ranked under her banners all the restless and dissatisfied of any nation with which she might come in conflict. It is the contemplation of *this new power* in any future war, which excites my most anxious apprehensions. The situation of England, amidst *the struggle of political opinions which agitates more or less sensibly different countries of the world,* may be compared to that of the ruler of the winds, as described by the poet:

> ——————" Celsâ sedet Æolus arce
> Sceptra tenens; mollitque animos et temperat iras;
> Ni faciat maria ac terras cœlumque profundum
> Quippe ferant rapidi secum, verrantque per auras."

The consequence of *letting loose the passions,* at present chained and confined, would be to produce a *scene of desolation which no man can contemplate without horror.*"

Mr. Canning's Speech, Dec. 12, 1826.

And this spake he not of himself, but being high priest that year he prophesied. John xi. 51.

Digitized by Google

CONVERSATION THE NINTH.

What is revealed concerning the Battle of the great Day of God Almighty (Armageddon), and whether there be any, and what, Historical Events which typify the same.

Philalethes.—I suppose you agree with all the commentators, that the battle of Armageddon is the last act of divine wrath which closes this dispensation; but there is one point on which I have not been able to obtain any light from them, and on which you touched in our last conversation, and that is when you said that the Old Testament Scriptures contained many details respecting this battle: will you be so good as to point out some of these details?

Anastasius.—In the first place, I must call your attention to the original text: πολεμον της ημερας εκεινης της μεγαλης τϑ ϑεϑ τϑ παντοκρατορος; literally, the war of that day, the great one, of God, the Almighty. The instances where πολεμος is used for a single *battle*, in comparison of those where it is used for a *war*, are very few; and our version is thus corrected by Archdeacon Woodhouse. In the second place, the words ϑεος παντοκρατωρ are remarkable; but for their full force, and also for an examination of the various passages in which they occur, I must refer you to the able dissertation of Tilloch.

One of the effects of the seventh vial is to produce the greatest *earthquake*, or popular com-

Digitized by Google

motion, that ever was known. The same is foretold in the last prophecy of Haggai ii. 21, "I will *shake the heavens* and *the earth;* and I will *overthrow the throne of kingdoms;* and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them:" to this the following remarkable circumstance is added, "and the horses and the riders shall come down, *every one by the sword of his brother.* In that day, saith the Lord of Hosts, (κυριος παντοκρατωρ, Sept.) will I take thee, O Zerubbabel, my servant—saith the Lord, and I will make thee as a signet; for I have chosen thee, saith the Lord of Hosts." Which passage, all the commentators agree, refers to Messiah, whose kingdom, after these mighty convulsions, should supersede all others.

In Zech. xii., where the prophet predicts the events which are to usher in Jerusalem *being inhabited again in her own place,* it is written, v. 6, in *that day,* saith the Lord, *I will smite every horse with astonishment, and his rider with madness.*

In our conversation on the Times of the Jews, we observed very clearly that their deliverance from the bondage of Egypt was frequently spoken of as typical of their deliverance out of their present and last bondage. Moses, in celebrating the destruction of the Egyptians in the Red Sea, says of the last enemies which they were to encounter, namely, those in actual possession of that land in which they were about to be established, "*trembling shall take hold* of

Digitized by Google

them; all the inhabitants of Canaan shall melt away; *fear and dread shall fall upon them,*" Ezek. xv. 15. This alarm, without any apparent cause, is usually expressed by a term taken from the heathen mythology, PANIC; and it appears that it is represented in Scripture as a sign of the special interference of the Lord, for in Gen. xxxv. 5, we find that it was by this mean God preserved Jacob and his household; "the *terror of the Lord* was upon the cities that were round about them;" and in Lev. xxvi. it is denounced as to overtake the Jews, in case they should depart from serving him: "upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword: and they shall fall when none pursueth; and they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies." 36, 37.

Immediately previous to their entering into the promised land, Moses reminds the people that God had fulfilled the denunciation of "the trembling," "the fear," and "the dread" which had been foretold in his former song, saying, "this day will I begin to put the *dread* of thee, and the *fear* of thee, upon the nations that are under the whole heavens, that shall hear the report of thee, and shall tremble and be in anguish, because of thee," Deut. ii. 25. If any thing were requisite to confirm the propriety

Digitized by Google

of referring to those songs of Moses, it would be found in the Apocalypse, where "them that had gotten the victory over the beast," xv. 3, are heard singing "the song of Moses, the servant of God, and the song of the Lamb; saying, great and marvellous are thy works, Lord God Almighty," Κυριε ὁ θεος, ὁ παντοκρατωρ; and in the songs of Moses it is frequently mentioned, that "one shall chase a thousand;" a circumstance which could not occur, but in consequence of a panic seizing their foes; and which is again repeated by Joshua, xxiii. 10. Rahab likewise told the spies, that such was the case; *compare* Josh. ii. 9—14, and v. 1.

In the victory obtained by Gideon, which we know to be a typical history, from Is. ix. 4, x. 26, "the Lord set every man's sword against his fellow—even throughout all the host," and thus 300 Israelites conquered an army, "like grasshoppers for multitude; and their camels without number, as the sand by the sea-side, for multitude," v. 12. This victory, which took place in the valley of Jezreel, Judg. vi. 38, is referred to by Hosea, not only as an example of a judgment which shall come upon the Jews, but of a judgment also to come upon those who shall oppose their return to their own land, i. 5, 11.

The next miraculous victory gained over an army, which was seized with panic, was that by Jonathan over the Philistines: "and there was *trembling in the host*, in the field, and *among all the people:* the garrison and the spoilers, they also *trembled*, and the earth quaked; so it was a

Digitized by Google

very great trembling——and behold, the multitude *melted* away, and they went on *beating down one another*——and behold, *every man's sword was against his fellow*, and there was a very great discomfiture," 1 Sam. xiv. 15, 16, 20.

In the days of Elisha, "the Lord made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host——wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life," 2 Kings vii. 6, 7.

The prophet Joel tells us, "in those days, and at that time when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead for them there for my people," &c. iii. 1, 2. In the 9th ver. the Gentiles are called to "prepare war;" and it is added, "let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about—Multitudes, multitudes in the valley of decision, (concision or threshing,) for the day of the Lord is near in the valley of decision;" which word, Jehoshaphat, the commentators inform us, denotes the JUDGMENT OF THE LORD, and is probably a descriptive name of the same place which St. John calls *Armageddon*. This passage, however, evidently points to the history of the king of that name; and in it we read, that when Jehoshaphat, king of Judah, was attacked by the confede-

Digitized by Google

rate army of the Ammonites, Moabites, and Edomites, 2 Chron. xx. 10, he prayed for the assistance of the Lord, who said to him by his prophet, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's but God's, ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord," 15, 17; and the king exhorted the army to have faith in the promise of God; and he went out to meet his enemies with the unusual van of a company of singers, 20, 21. When Jehoshaphat came upon the ground, he found that of his enemies "*every one had helped to destroy another*, 23—and behold, they were dead bodies fallen to the earth, and none escaped," 25.

I have already alluded to the exodus from Egypt, being a type of the yet future bringing up of the Jews out of their present bondage. In the xixth ch. of Isaiah, the prophet commences his woe upon Egypt, with a reference to the panic which Moses foretels in his song, composed after coming up through the Red Sea; and however this woe may have had a fulfilment already, yet it appears, that the range of the prophecy goes down to the end of all time, since it speaks at its close of a period, when Egypt will be united with Assyria and Israel, in blessing the only true God: but before that happy event, we are called to consider first, "Behold, the Lord *rideth upon a swift cloud*, and shall come into Egypt.—And I will set the *Egyptians against the Egyptians*: and they shall

Digitized by Google

fight *every one against his brother*, and *every one against his neighbour; city against city*, and *kingdom against kingdom*," 1, 2.

Philalethes.—All these passages, and particularly this last, reminds me very forcibly of the language of Mr. Canning, which you quoted to me in a former conversation, describing the probable effects of the next war that will take place in Europe; and which seems to be the best interpretation yet given, of the effects of the seventh vial.

Anastasius.—It is certainly very similar; but, on a question of this kind, the strength of the argument rests more upon the uniform current and extent of the testimony, than upon any one passage, however clear; and for this reason I bring so much Scripture before you. In Zech. xii. 11, it is written, "In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon;" by which we are referred to the histories of the battles which took place there, as types of what shall be hereafter at the period predicted. One battle fought at Megiddon, was that in which Josiah, the last independent king of Judah, was slain: for though three successors sat upon his throne, one was tributary to Egypt, and the two last to the Chaldeans; so that, with the death of Josiah the political sun of Jerusalem set for ever. The Prophet Jeremiah, who foretold, witnessed, and mourned over that event, though unheeded by the people, transfers it to the future and similar judgment

Digitized by Google

upon the Gentiles, saying, "the punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry *thee* into captivity: he will visit *thine* iniquity, O daughter of *Edom*, he will discover thy sins." Lam. iv. 22. The other battle fought in the valley of Megiddon, was that in which the Canaanites under Sisera, with 900 chariots of iron, were defeated, greatly through the instrumentality of two women, Deborah and Jael: but the circumstances which accompanied the victory, and no doubt chiefly occasioned it, were supernatural, for the prophetess informs us that, "the stars in their courses fought against Sisera: the river of Kishon swept them away, that ancient river, the river Kishon." Judges v. 20, 21. It is said also by Obadiah, "thy mighty men, O Teman, (a city of Idumæa put for the whole country,) *shall be dismayed*, to the end that every one of the house of Esau shall be cut off by slaughter." Hence it seems most clearly to appear, that PANIC and CIVIL WAR shall prevail amongst the enemies of the Lord at the last great battle, as they have done at the former battles in which he has interfered on behalf of his people. But, with respect to Civil War, if the whole of the nations of Christendom be considered as one family, an international war between these constituent parts of one great family would, with equal propriety, be called a civil war in reference to the whole.

Philalethes.—Is there such a place as Armageddon? or is it a figurative term?

Digitized by Google

Thraso.—Many significations have been given to it, which may be seen in various commentators; but the most obvious appears to be the best, which is, that the name evidently relates to the great battles which have been fought at Megiddon, and which are frequently alluded to as types of this. One derivation that has been offered is from two Hebrew words, the one signifying *gathering*, and the other *cutting off*.

Polydorus.—It is at least in favour of this definition, that those ideas seem the chief points in the minds of the prophets who treat of this place. St. John says, the unclean spirits go to *gather* the kings to this battle—and he *gathered* them to a place called Armageddon. Joel says, iii. 1., in those days when I shall bring again the captivity of Judah, I will *gather* all nations in the valley of Jehoshaphat: and, again, "assemble yourselves, and *gather* yourselves, all ye heathen——multitudes, multitudes in the valley of *excision.*" ii. 14. Other Scriptures are equally definite respecting the locality where the battle is to be fought: Daniel's expression, "the glorious land," xi. 41, fixes it to Palestine; and that of "glorious holy mountain," 45, to Jerusalem. Joel fixes it to the valley of Jehoshaphat; by which, we know, is meant the valley of Megiddon; so that the encampment will probably stretch from thence to Jerusalem, the valley lying about 60 miles north of that city. Joel iii. 12, 13. and Rev. xiv. 18, identifies this battle with the vintage of wrath. The preparation for it is made at the close of the sixth

Digitized by Google

vial, and the principal event of the seventh will be this battle; the last vial, answering to the last blast of the trumpet which brought down the walls of Jericho. It appears that it will take place in consequence of an invasion on the Jews in their restored state, for Zechariah says, xii. 1—6, "I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem." Again, by the expression, "Governor of Judah," it appears as if they must have appointed a regular government over themselves. Daniel xi. shews us that one of the invaders will be the wilful king, while we learn from the Apocalypse, that the Beast and false Prophet will meet with their doom there also. Zech. xiv. 2, 3, says, "I will gather *all nations* against Jerusalem to battle——then shall the Lord go forth and fight against those nations, as when he fought in the day of battle:" and the typical history of Joshua, (the type of Christ, who gives his people their final possession of their land,) shews that in his last battle all the kings, and all their host confederated, and were destroyed together. Joshua xi. It does not appear as if any nation would be on the side of the Jews at the battle, although several will have concurred in bringing them to the place, as is declared by Isaiah lx. 9, 10. The supernatural agency which will be manifested, is shewn very clearly in Rev. xix. 14; and also, by Isa. xxiv. 21, that more than one king will be present. The

Digitized by Google

stake contended for seems, by Zech. xiv. 2, to be, on the part of the Jews, no less than their whole political existence; while the moving cause in their enemies is hatred of them, and a wish to exterminate them. I do not find in the Scriptures, however, any light as to the ground of this hatred; but it is probable that it may be a kind of religious crusade against their establishment under Christ their king.

Philalethes.—The opposition of God's enemies to His people is continually at work, more or less, and exactly in proportion as they are discerned to be His people; thus, in this battle, it may not be so much religious enthusiasm, as blindness to God's judgments.

Polydorus.—The second Psalm seems to apply directly to this period. "Why do the heathen tumultuously assemble *(marg.)* and the people imagine a vain thing? the kings of the earth set themselves, and the rulers take counsel together, against Jehovah and against his Christ—yet have I set my king upon Zion, the hill of my holiness. *(marg.)* Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The people may go up infidel as to the personal kingship of Christ, as many professing Christians are now, but not infidel as to the outward Christian church; and this distinction seems necessary in order to obviate the apparent difficulty of

Digitized by Google

considering the kings of Christendom as infidels, or heathen. We learn farther from Zech. xiv. 3, 4; Joel iii. 16; and Isa. xxv. 9, that there will be a manifestation at this time of Christ in their favour; and in all probability there will be a series of miraculous interpositions as there was at their exodus from Egypt. The issue of this battle, and the result from it, will be, that by its means all the enemies of the Lord and of the Jews will be destroyed; this will be effected by fire from heaven, as well as by the civil war which *Anastasius* pointed out to us. There will be no human help to Christ; according as it is written of him, "I have trodden the wine-press *alone*, and of the people there was *none* with me,—and I looked and there was *none to help*," &c. Isa. lxiii. 3, 5, 6. This will produce repentance and conversion in the whole nation, or at least all that part of them who shall be at Armageddon, and subsequently of the rest, and the establishment of Christ's kingdom upon the earth; and one, and perhaps the most awful circumstance attending it, will be, that *not one individual throughout Christendom shall escape*, even as not a single individual escaped at the Deluge. The purposes to be effected by the war are, amongst other important things, the verifying of the word of God; as many of the circumstances in the life of Christ were performed principally because they were written of him. By this also the righteous judgments of God will be vindicated, and the terrible example

Digitized by Google

will produce the conversion of the world; "for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi. 9. This will be the last battle, after which wars shall cease, and swords shall be beat into ploughshares, and peace and righteousness shall flourish on the earth.

Philalethes.—I had no idea that the details of this war were so numerous; but if the judgments represented by the Harvest are different from those represented by the Vintage, as you mentioned in our last conversation, it will account for a number of events being necessarily spread over a larger space. In what do you consider the judgment of the Harvest to differ from that of the Vintage?

Anastasius.—In that the Harvest is a judgment on the Church, and the Vintage a judgment on the Apostacy.

Thraso.—Harvest is a figure of united mercy and judgment; vintage of judgment alone.

Philalethes.—What events do you think are typical of the war of Armageddon.

Valerius.—1st, *Aristo* pointed out to us in a former conversation, that Abraham's slaughter of the kings of Persia, Babylon, &c. was typical of the future judgment on the mystical Babylon, and an earnest of the victory which Christ was to obtain for his brethren and faithful people, over anti-christ and all his host. 2d, Our Lord tells us in Luke xvii. 28—32, that Lot is also a typical history, as Isaiah had said before, xiii. 19, "Babylon the glory

Digitized by Google

of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." 3d, *Anastasius* has mentioned the panic and mutual slaughter which accompanied the victory by Gideon over the Midianites. Isaiah, speaking of the judgment on the Assyrian, who had been summoned by God to be the unconscious instrument in his hands of punishment to Zion, x. 10—15, says of him, "the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the Rock of Oreb," 26: and a similar allusion is made in ix. 4; by referring to 2 Kings xix. 29, you will observe that this destruction of the Assyrian took place immediately preceding the Sabbatical year, or the year of the redeemed returning into their possessions. Compare also Isa. xi. 4, with 2 Kings xix. 35. 4th, By Isaiah xxviii. 21, we are referred to David's victory over the Philistine, recorded in 1 Chron. xiv. 8—16, and 2 Sam. v. 17—25, as an event illustrative of a victory yet to be fought and gained by the true David, when he comes to take possession of David's throne. 5th, The victory of Jehoshaphat over Ammon and Moab, recorded in 2 Chron. xx., is frequently spoken of as typical, particularly in the lxxxiiid Psalm. 6th, Josiah's death, an account of which we find in 2 Chron. xxxv. 22—25, is alluded to by Zech. xii. 11, and also by Jeremiah, Lam. iv. 20. In these six typical victories we have these six remarkable circumstances. 1. A very few gaining the victory over a large army,

Digitized by Google

after which Melchizedek appears to the conquerors. 2. Fire and brimstone and supernatural judgments descend. 3. and 5. Slaughter amongst each other, or civil war, and the Assyrian destroyed by the breath of God's mouth. 4. Snare and ambush, and waiting for the Lord's going forth. 5. Fear and panic, and riches of the Gentiles given to them. 6. There are several curious circumstances relating to the history of Josiah; we are told that he kept such a passover, that no passover was like it; and then we hear no more of him till his death; when "all Judah and Jerusalem mourned for Josiah; and Jeremiah lamented for Josiah, and all the singing men and singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel, and behold they are written in the lamentations." 2 Chron. xxxv. 25. This in the antitype may point out that the Jews will mourn over the death of Messiah, whom their fathers had pierced long before. This mourning is on the day of atonement, or fast. There are three things to be specially noted in the day of atonement. 1. The goat which was killed, representing Christ's death, and which has a continuous application. 2. The scape goat, which represents the mourning of the Jews on coming to apply the benefit of that death, and have the sins of the congregation taken away. 3. The High Priest coming out of the Holy of Holies, having changed his robes and put on the shining garments, can represent nothing but Christ coming out of heaven in glory, without the sins of the people.

Digitized by Google

Eugenio.—The chronology of Gideon's victory may be gathered from the fact, that at the time he was called he was found threshing; which shews that it was subsequent to the harvest, as the vintage is.

Isocrates.—It is admitted, on all hands, that the coming up out of Egypt, and taking possession of the promised land, under Joshua, is typical of the Jews coming up out of their present bondage, and taking possession of Canaan in perpetuity, under the antitype of Joshua, the Lord Jesus Christ. This being the case, it is natural to refer to the history of those events, and without going back further than Joshua, it will be found that the whole sequence of acts recorded of him, are spoken of in other parts of Scripture, as to receive their antitype in the war of Armageddon. The chief of these events are seven. 1. They renewed their covenant with God. 2. Blowing of the trumpets of jubilee, or ram's horn. 3. Jericho fell; which is illustrative of their taking possession of the land. 4. Being in security, they receive an unexpected discomfiture at Ai. 5. The Lord instructs them in the cause of this, and immediately Ai falls. 6. The Gibeonites confederate. 7. Confederacy of kings with excision. Thus it is not any one event which constitutes a perfect type, but the whole of the events taken together form it; this is the case frequently with typical persons, where two or more must be joined together, in order to form a complete type of the Lord Jesus Christ, in some single character. After the

Digitized by Google

conclusion of all these events, Joshua reminds the people that no one thing had failed them of all the good things the Lord had promised them.

Philalethes.—Does any modern writer give a typographical description of the present state of the valley of Megiddon?

Theologus.—Yes: Dr. Clarke gives this description of it; "this plain—called by way of eminence the great plain, in Scripture, and elsewhere, the great plain, or field, of Esdraelon—the field of Megiddon, the Galilæan plain—we found one vast meadow, covered with the richest pasture.—It has been a chosen place for encampment, in every contest carried on in this country, from the days of Nabuchodonosor, king of Assyria, unto the disastrous march of Napoleon Buonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian Crusaders, and Anti-christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors of every nation that is under heaven, have pitched their tents on the plain of Esdraelon, and have beheld the banners of their nations wet with the dew of Tabor and Hermon." With respect to the period when the battle is to be fought, it is of importance to mark it historically. It makes little difference whether the word πολεμος be translated battle or war, since every war terminates by some great and decisive battle; it is therefore probable that there will be a season of warfare terminating in this last signal act of vengeance. Much obscurity upon what is revealed concern-

Digitized by Google

ing it will be removed, if it shall appear that there will be a partial restoration of the Jews previous to the general establishment of the whole nation. It seems from Isa. lxv. and lxvi., as well as from Ezek. xxxviii. and xxxix., that some of those who are at first restored will be a part of the fullness of Christ, of his true mystical body, the natural branches graffed in again. Since the world will not be able to see the invisible saints, it is necessary that the Jews should be restored, in order that the righteous judgments of God may be manifested to the world; as the visible and invisible churches are always running parallel to each other. It is not to be expected that any people will be on the side of the Jews, for it is always God's plan to produce great events by the most unlikely means, and in this point lies the force of the types which have been named; such as Gibeon, Jehoshaphat, &c. It is of importance to consider the purpose of this battle; it is not the last, but the last act but one, and next but one to the highest, of the great drama of time, which was to manifest to creature, that God is the alone I AM; to the mutable, that it is He alone "that changeth not;" because he here will shew by the weak, that He is the MIGHTY ONE, and this battle is a testimony to the UNSEEN ONE. A future dispensation will be opened, in which God will be manifested as the ALL GOOD ONE.

Philemon.—I mentioned, in a former conversation, the striking manner in which Mede

Digitized by Google

points out Paul as a type of the conversion of the national Israel; there is also a great similarity to be observed in their conduct and that of Thomas. It is absolutely necessary that the same being should be revealed in power and glory, who has been seen by them before in weakness and humiliation. One of the most extraordinary circumstances which is revealed as attendant upon the return of the Jews to their land, is the great wealth which it is said shall accompany them. This appears to be the motive for the attack which shall be made upon them in their own land, Ezek. xxxviii. 10, 11; Mic. iv. 13. It is a curious fact, that many learned Jews say that Hag. ii. 6, 7, does not belong to the second temple, but to a third.

Aristo.—In considering in detail the circumstances of which the battle consists, it is well to reflect on the causes which shall have conduced to it in the dispensations of God, and on what the conduct of the nations has been, to call for so tremendous a judgment. It appears clear, from various passages of Holy Writ, I. That the oppression of the Jews is one of the most heinous sins for which we Gentiles have to pay a reckoning. II. That the Gentile church has not fulfilled the great purpose for which it was established. III. That the Christian Sovereignties, or Temporal Rulers, have failed in their purpose also. 1st. In Zech. i. 14—21, we have a vision, of the Lord speaking "comfortable words" concerning Jerusalem "Thus saith the Lord of Hosts, I am jealous

Digitized by Google

for Jerusalem, and for Zion, with a great jealousy, and I am very sore displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction," &c.; from which whole passage we gather, that the persecution which the Jews have undergone at the hands of the Gentiles, is one great moving cause with the Lord, to bring them to account. The horn of a beast is that in which its strength resides, and hence the horn is a symbol of power: the four horns in the subsequent verses, are, doubtless the four Gentile Monarchies of Daniel, who have been the chief oppressors of God's people; whilst the four artificers of v. 20, represent the agency by which those oppressors are requited. Joshua and Zerubbabel, taken together, form the compound type of the Lord, who alone, in his own person, unites the offices of king, and builder of his temple. That Babylon, or the Papal Apostacy, is the last of these powers, is abundantly clear from Isaiah xlvii., in which the same language is applied to the former, which, in the Apocalypse, is applied to the latter. The lxxxiiid Psalm contains the greatest number of types of any passage in Scripture, descriptive of the last judgment at Armageddon; the special cause of this is therein assigned, that the nations have taken counsel against God's people, and consulted against his hidden ones, saying, "let us cut them off from being a nation, that the name of Israel may be no more in remembrance." Certainly the conduct

Digitized by Google

which has been exhibited towards Israel, at the hands of the Gentiles, is a sufficient cause for a similar judgment overtaking them. The world was indebted to Israel by all the ties of gratitude, for the knowledge of the one true God, of its standing in His sight, and of the mode of access to his favor. This knowledge the Gentiles took at the hands of the Jews, but forgot those from whom they had received it, and trampled them under foot; so that their iniquity was composed of the greatest possible ingratitude and cruelty, and therefore it is righteous that they should be judged. In almost every Psalm in which judgment on the nations is spoken of, the cause assigned is the oppression of the Jews. From Is. xl. to l. the Jews are spoken of as God's witnesses to national ingratitude; and Paul warns the Gentiles in Rom. xi. that they shall be cast off for the same sins which produced the rejection of the Jews.

2d. But the chief cause of the judgment which is to be poured out at Armageddon, is the apostacy of the Christian Church; for while the judgment on the nations is only mentioned as consequent upon the other, Babylon herself is the principal object. Dan. vii. proves this beyond a doubt. The only two emblematical personages, which are represented as destroyed before the second death, are the beast and the false prophet, which shews that the grand monument to future times of the battle, is the destruction of the kingdoms of

Digitized by Google

this earth, and the apostate church. The Jewish church, with her gifts of temple-service, Levitical priesthood, sacrifices, rites, prophecies, and types, was set for the testimony of the Messiah: the Christian church, by her water of baptism, and especially by her chief ordinance, "the foolishness of preaching," was set for the testimony of the Spirit. In the latter, all carnal elements were taken away, and there is no holy thing visible on earth, no transubstantiation. This dispensation is wholly spiritual: the fulness of the Holy Spirit shone in Christ, and a portion of it was poured out at Pentecost. The sin of the Jewish church was sin against the Son of Man, which may be pardoned by the cross; the sin of the Gentile church is sin against the Holy Ghost, which is committed by her again adopting those carnal elements, and so covering with confusion, and rejecting, that manifestation of the Holy Spirit, which Christ gave from heaven in those ordinances; and this is the reason why she has no season for repentance. The church has resisted the testimony of the Spirit in the children of God, and been unfaithful to her own ordinances; therefore the beast is immediately cast into the fire. The sin of the Jewish church having been committed against the Son of Man, it shall be forgiven, though not in *this* age: but the sin of the Gentile apostacy having been committed against the Holy Ghost, (for the Christian dispensation is the ministration of the Spirit, 2 Cor. iii. 7, 8,) it shall not be forgiven either in this

Digitized by Google

age, or in the age that is coming, ϐκ αφεθησεται αυτῳ ϐτε εν τϐτῳ τῳ αιωνι, ϐτε εν τῳ μελλοντι. Mat. xii. 32.

3d. The lxxiid Psalm represents the rebellion of the temporal rulers, the mighty ones, judges, and kings of the earth, against the King of kings. To understand the sin which the kingdoms have committed, it is necessary to see the new condition into which they were put by Christ. The gospel of Christ was the first revelation from God, that Cæsar had rights as well as God, and which gave to kings, as such, their high standing, by putting His people under them; (Rom. xiii. 1—7; 1 Tim. ii. 1; 1 Pet. ii. 13—17;) for under the Old Testament dispensation the king of Judah was a part of the church, and as such was entitled to homage: thus establishing that divine right in kings, (which term they have much abused and perverted, by using it against the divine laws of righteous government,) for renouncing of which, this country will yet suffer shipwreck. Though the kings would not know this, yet from that moment they were constituted His viceroys. Therefore they were invested by the preaching of the Gospel; they received that unction which is the only true anointing. For what end? 1st. That they might receive the homage of His own people; this gave them their dignity. 2dly. He laid down a law by which they should govern themselves: the Gospel contained this law; here was their honor and dignity under Christ: they were brought into a moral capacity for being judged, the law being given to

Digitized by Google

them by which they should be judged. Deliverance to the sinner, and blessing to the state, went *pari passu* with the preaching of the Gospel. But the kings, instead of being honest vicegerents for another, compelled Christ's people to bow down to themselves. The viceroy was himself to govern, according to the law of the Gospel, viz.: to protect the poor and needy, the fatherless and him that had no helper. They were, therefore, in all this investiture of dominion, moral agents, capable of judging and of being judged. The great majority of the nations rejected this gospel dignity. It has been preached in the rest of the world, and every state which has received it has been exalted like a city set upon a hill. That there was abundant time for it to have spread every where, had the people felt an inclination towards it, is fully proved by the rapidity with which that stinking herb tobacco, spread from America to the utmost confines of the earth, within a few years of its first discovery. This then constitutes the first count of the indictment against the nations of the world. Here was one part, the Roman empire, which had been appointed to receive it. The Emperors consented to take their standing under Christ, by the setting up of an established religion. By doing this, the princes brought their people into the condition of being judged by the king, Christ. They by degrees renounced the dignity which Christ had given them of ruling over the saints, and put it under the feet of the church, instead of maintaining it in

Digitized by Google

their own persons. The moment this was done, their guilt was complete, and they destroyed the ordinance of God, which had declared that his church should be under the powers of this world; for they ceased to be representatives of his kingly office, for which alone they were appointed; it was good for the church to be put under such subjection, that smarting under the viceroy, she might long for the king, and that she might testify for righteousness to the king, as the prophets did to the Jewish church. Kings are not necessarily tyrants, but placed in great temptation, and therefore needing great grace. It was good for the kings, that the church should bear testimony for righteousness, and thus might be a proper monitor to them, and to all other magistrates, of the way in which they should fulfil their duty. But when the kings, who were representatives of Christ's kingly office, as the church was of his prophetic office, forgot their duty to Him; the king became an apostate king, as the church became an apostate church.

Hence a book, the Apocalypse, is written chiefly about the kingly office, to shew to the church the arts of Satan, by which the kingdoms would become apostate; and these are the counts upon which the judgment of Armageddon proceeds. The chief type which illustrates the kingly apostacy, is to be found in the history of Jehu, Jonadab, and Jezebel, of which the latter, we know by Rev. ii. 20, is the Papacy; for a type is the language of events

Digitized by Google

past, predicting events to come; or facts written out in the language of past events.

Anastasius.—The strongest instance of the apostacy of temporal rulers, is to be found in the West Indies, where laws, instead of being made to protect the natural, unalienable, and personal rights of every human creature against arbitrary power, are made to prevent man from using those gifts which God has given him for His service, and to rivet their chains of ignorance and suffering for the private emolument of their worse than Egyptian taskmaster. In this country too, we have evangelical political economists, encouraging the repeal of the only laws which afford subsistence to the destitute, perverting the smattering of science, with which they are acquainted, to the increased oppression of the poor, the needy, and the defenceless. Such must be the necessary tendency of the study of all the applied sciences, when that study is not based upon the written will of God: such must be the fruit of the London University, not in political economy alone, but in legislation, in ethics, in history, and in politics.

Philalethes.—Surely there never occurred, in any period of the world, a system of cruelty, fraud, robbery, violence, oppression, and iniquity, at all comparable to that which is maintained in the Colonies, and which the English Government might instantly ameliorate if it pleased: and doubtless there will be a day

Digitized by Google

of fearful retribution for it all. It is awful to perceive that men will not see what God has denounced against them, take warning, and flee to the refuge in Christ Jesus, which is still open for them! Is any thing said of the rulers of the earth preparatory to the day of Armageddon?

Anastasius.—A curse seems pronounced upon Christendom, similar to that which was pronounced on Israel in Isa. vi. The Prophet there receives the awful commission to "go and tell the people, Hear ye indeed, but understand not; and see ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed:" to confirm which judgment on them, our Lord says he speaks in parables, Matt. xiii. 10—16. In like manner, where this same Prophet denounces the last judgment upon Egypt, to which I have before referred, respecting the civil war which is to rage during the time of Armageddon, xix., he says, ver. 3, "The spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.——The Lord hath mingled a perverse spirit in the midst thereof," 14.

Philalethes.—But do you suppose that the rulers and statesmen of Christendom will seek literally to idols, and charmers, &c.?

Anastasius.—Yes, literally, if you will admit the Scriptural definition of idolatry and char-

Digitized by Google

mers; "for the Lord spake thus unto me, with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not a confederacy to all them to whom this people shall say a confederacy; neither fear ye their fear, nor be afraid: sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread: and He shall be for a sanctuary," &c. Isa. viii. 11—14. Of modern Babylon also it is plainly said in Rev. xviii. 3, "thy merchants were the great men of the earth, for by *thy sorceries* were all nations deceived." Great prudence in second causes constantly leads to this delusion. The reproach of the Jews was, that they did this, "Ye made also a ditch between the two walls for the water of the old pool;" which was, no doubt, a very wise measure for the defence of the city; "but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago." Isa. xxi. 11; see also xli. 6, 7: but it is needless to multiply passages to shew that to have any other object of fear, or any other object of hope, either in the visible or invisible world, but God in Christ, is idolatry: and I do assert, that not only rulers and statesmen, but people and churchmen, are more prone now to look to second causes, to the exclusion of the First cause, than at any period since Christendom has professed the faith and name of Christ; whether these second causes be navies, armies, continental alliances, science, morals, education, or religious societies. But hear this in beautiful verse.

Digitized by Google

——Providence himself will intervene,
To throw his dark displeasure o'er the scene.
All are his instruments; each form of war,
What burns at home, or threatens from afar,
Nature in arms, her elements at strife,
The storms that overset the joys of life,
Are but his rods to scourge a guilty land,
And waste it at the bidding of his hand.
He gives the word, and mutiny soon roars
In all her gates, and shakes her distant shores;
The standards of all nations are unfurl'd;
She has one foe, and that one foe the world.
And if he mark that people with a frown,
And mark them with a seal of wrath pressed down,
Obduracy takes place; callous and tough,
The reprobated race grows judgment proof:
Earth shakes beneath them, and heaven roars above,
But nothing scares them from the course they love.
To the lascivious pipe, and wanton song,
That charm down fear, they frolic it along,
With mad rapidity and unconcern,
Down to the gulph, from which is no return.
They trust in navies, and their navies fail—
God's curse can cast away ten thousand sail.
They trust in armies, and their courage dies:
In wisdom, wealth, in fortune, and in lies:
But all they trust in withers, as it must,
When HE *commands* IN WHOM THEY PLACE NO TRUST.

Philalethes.— Are there any more passages which point out this description of curse?

Anastasius.—The xxixth chapter of this same Prophet, contains a woe against Jerusalem, and at the 7th verse the woe suddenly changes its object, from that city to "the multitude of all the nations" who fight against it in the

Digitized by Google

last days: of these it is said, "the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes;" exactly similar you will observe to the curse pronounced on the Jews; "the prophets and your rulers, the seers, hath he covered; and the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray you; and he saith, I am not learned. Behold I will proceed to do a marvellous work among this people, even a marvellous work, and a wonder; *for the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid;*" 7—14. In xxx. 27, 28, we read, "Behold the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire, and his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; *and these shall be a bridle in the jaws of the people, causing them to err.*" In xlvii. 11, "Evil shall come upon thee; thou *shalt not know* from whence it riseth; and mischief shall fall upon thee, thou *shalt not be able to put it off;* and desolation shall come upon thee *suddenly*, which *thou shalt not know.*" In Jer. l. which contains "the word that the Lord spoke against Babylon," and which is expressed in the same terms as the denunciation also spoken against her in the Revelations, we read, ver. 24, "*I have laid a snare for thee*, and thou art also taken, O Babylon, *and thou wast*

Digitized by Google

not aware; thou art found, and also caught, because thou hast striven against the Lord;" and concerning the time when the Lord of Hosts thoroughly pleads the cause of the children of Israel, as well as the children of Judah, ver. 33, that among the means employed to give *rest to the land* of Judæa, *and disquiet to the inhabitants of Babylon,* is, "a sword upon the *chief stays, (marg.) and they shall dote.*" In Obadiah viii. it is written, "Shall I not in that day, saith the Lord, even *destroy the wise men* out of Edom, and *understanding* out of the mount of Esau?" And not to multiply quotations, I will conclude with one from 2 Thess. ii. 11, "And for this cause God shall send them a strong delusion, that they should believe a lie;" exemplified in a literal and wonderful manner, so that the most sincere and conscientious of the Papists believe that there is no salvation except within the pale of that church, which God has commanded all his people to come out of, lest they should be partakers of her plagues, because the Lord will shew her no mercy.

Philalethes.—These details are awful and terrible in the extreme, yet, nevertheless, it is impossible to read the Word of God, and to see the duty which is there prescribed as due to Him, and the conduct which He enjoins towards one another, and compare this with the violations of both, which we find in the world, and not exclaim, "Salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgments."

Digitized by Google

Thales.—It was a saying of King James, that kingcraft was a matter above the ken of a subject; and there is much truth in the axiom; for in no instance are, or can be, the ruled fit judges of the motives which actuate a ruler. If we discern this amongst ourselves, with what infinitely greater force does the principle apply to the judgments of Almighty God towards man. The fallen creature is so steeped in unholiness, that his tendency is always towards it, and the holiest man which the world ever saw, could form no adequate notion of the holiness of God: hence we every where find in Scripture that man thinks himself more merciful than God; the bias of his mind being to pass over sin as a thing of comparatively little importance: witness, for example, Abraham's intercession for Sodom; Jeremiah; and others: whereas, the angels, who partake more of the holiness of that Nature and Power which preserves them sinless, are represented as being more jealous for holiness than mercy, more anxious for justice than for pardon.

Theodorus.—There are many types of the war of Armageddon; scarcely any great judgment, accompanied by a deliverance having been effected through the immediate act of the Lord, which is not referred to as a type of the last deliverance of his people, and judgment on his and their enemies. I can glance only briefly at some of these, leaving you to follow them out in your hours of private study and meditation.

Digitized by Google

I. The deluge, as mentioned by our Lord himself.

II. Abraham's overthrow of the kings, and meeting with Melchizedeck afterwards. 1. Sodom (Rome is mystical Sodom, Rev. xi. 8,) overthrown and spoiled. 2. They who spoiled Sodom (the infidel powers, Rev. xvii. 16,) themselves vanquished. 3. Melchizedeck, the Priest on a throne, appears.

III. The overthrow of Sodom by fire. Luke xvii. 28—32; Isa. xiii. 19; Jer. l. 40.

IV. Egypt.

V. Destruction of the nations of Canaan. Here we have the fall of Jericho, produced by blasts of priests' trumpets, to which the fall of the papal tyranny over the conscience, by the dissemination of the Word, has often been compared; and particularly the overthrow of Israel's enemies in two great battles. The first against the nations leagued *against Gibeon.* The sun stood still on Gibeon while they were destroyed. Gibeon was a Gentile city, where the Tabernacle was during the whole of David's reign, 2 Chron. i. 3. Gibeon is a type of that church which contains the true witness in these latter times, which the Sun of Righteousness defends, but whose confessors Rome persecutes, and whose blood calls for vengeance against Babylon. Two circumstances are striking. 1. Hail is a chief instrument of destruction, Josh. x. 11; Rev. xvi. 21. 2. Joshua smote *all* the country, and utterly destroyed *all that breathed,* Isa. xiii. 19, 20. The second battle

Digitized by Google

was against nations more numerous and formidable, and *Gibeon not concerned.* 1. Five kings in the first battle, and thirteen or fourteen tribes united in the second. 2. They fought against Israel, as Gog will. 3. Their chariots were burned, as Gog's chariots and weapons will be, Nahum i. 13; Ps. xlvi. 9. 4. None left alive, Zech. xiv. 5. No city of the land made peace with Israel, save Gibeon, as only the elect among the Gentiles will be preserved, besides Israel. 6. Afterwards the land rested from war.

VI. Victories of Barak and Deborah over Sisera, and of Gideon over the Midianites. This type is clearly seen by reference to Ps. lxxxiii., where nations are enumerated such as never yet confederated, and where the Assyrian is said to *help* or *be an arm to* the children of Lot. (1.) Over Jabin's army, the type of Babylon, the victory was obtained; 1. by Barak (ברק, lightning) for as the lightning, &c. so shall the coming of the Son of man be; the Lord shall destroy Babylon with the brightness of his coming: 2. by Deborah, (the spouse of the Word,) the church *calling on the Lord to avenge her,* (Rev. vi. 10; Luke xviii. 7.) as Deborah on Barak: 3. by Jael, not of Israel, yet a chief actor. These victories are, 1. Over Sisera, Jabin's general, who is the principal person introduced. He mightily oppressed Israel with his chariots of iron, as the Papacy wields the artillery of persecution, and is principally noticed in the judgment. 2. A family supposed to be at peace with him destroyed him, as those

Digitized by Google

with whom the Papacy lived deliciously shall execute wrath upon her. 3. The overthrow was at Megiddon. 4. Sisera's ruling passions were love of women and gorgeous apparel, Judg. v. 30, answering to scarlet robes, &c. of the harlot of Rev. xviii. 11—18. (2.) Over the Midianites there are two victories recorded: we will notice Gideon's first, as in juxta-position with that of Sisera. This is referred to in Isa. x. 26, in connexion with the fall of the Assyrian (Gog.) Observe, 1. the commission to Gideon, the type of Israel, and the direction to choose a small number; 2. the immensity of the host that comes against them; 3. Jehovah's special presence and interposition, (the sword of Jehovah and of Gideon,) and Gideon's miraculous success in slaying 120,000; 4. the manner; every man's sword against his fellow, as Ezek. xxxviii. 21. If you refer to the former overthrow of the Midianites by Moses, the same parallel is discoverable; 1. the victory gained by a small selected number, as Gideon's, and as the antitype in Zech. xiii. 8, by the one-third left alive; 2. numerous kings engaged, and with them *the false prophet* (Balaam), who was also slain; he who had tempted the people to fornication; 3. the accurate division of the prey, and the preservation of a remnant for the Lord, Isa. xix. 24, 25.

VII. The destruction of Amalek. In Ps. lxxxiii. Amalek is mentioned as to receive the doom of Sisera and Midian. Amalek was visited, four centuries after the sin was committed, for her conduct

Digitized by Google

towards Israel; so the Lord's controversy with the tyrannies of the earth will be for past persecution of the Jews and of Gentile saints. The utter destruction decreed on the Amalekites has its antitype in the prophecies *passim*, which speak of the desolations attending the last judgments. The king of the Amalekites was spared by Saul, but afterwards slain; so the Pope will be spared by the kings of the earth, but meet his doom in conjunction with the rest of Antichrist at a subsequent period.

VIII. Defeat of Syrians in the time of Ahab and Elijah the Prophet. This type is also twofold. It occurred after the overthrow of Baal's prophets. In the first battle there was a signal victory by Israel, who had 7000 men only, but it was not so decisive as the second: in that battle Israel was as two flocks of kids, while the Syrians filled the country: here the rout was complete, and the Lord interposed to effect it; 120,000 were slain by these little companies, (N. B. the same number as of the Midianites,) and a judgment from the Lord, the fall of a wall, destroyed 27,000 more. 1 Kings xx.

IX. The overthrow of Ammon, Moab, and Mount Seir, in the reign of Jehoshaphat. Joel describes the last great battle as the gathering of multitudes, multitudes, in the valley of Jehoshaphat whom he will sit to judge, and will cast into the wine vats; and this after the captivity of Judah and Jerusalem shall have been brought back. The assembly in the days of Jehoshaphat was, 1. A vast army of confede-

Digitized by Google

rated nations. 2. The Lord undertook the battle, (the battle is not your's, but God's.) 3. The means of destruction were similar to those of the last great conflict. One army slew the other, and the remainder slew each other, 2 Chron. xx.

x. The haughty and impious attack of Sennacherib upon Israel and Israel's God, and his signal discomfiture; hence probably the designation of the Assyrian in Isaiah is synonymous with Gog of Ezekiel. 1. It occurred after Hezekiah had built the altar of the Lord, and had re-established the instituted worship as in the last days, which will probably move the foes of Israel to greater rage. 2. Jehovah took to himself the sole glory of overthrowing this immense host, and an angel of the Lord was the messenger of vengeance: (perhaps the angel, Fire, one of those angels which attended the giving of the law, Acts vii. 53; Gal. iii. 19; Heb. ii. 2, and which is described in the prophets as the instrument of vengeance on Gog, Rev. xvii. 16; xviii. 8.) 3. In one night 185,000 were slain, 2 Kings xviii. xix.; 2 Chron. xxxii.

xi. The destruction of Babylon. Isaiah, Jeremiah, and other prophets predict amply the circumstances of the overthrow which will be accomplished in respect to modern Babylon, and perhaps more literally than is usually anticipated.

xii. The destruction of Jerusalem. The chacing of the buyers and sellers from the temple by our Lord at the commencement of his ministry, and again on his final and triumphant entry

Digitized by Google

into Jerusalem, is descriptive of his purging his church of the Papal and Greek superstitions, and of other carnal and worldly preachers and professors of his religion, as the first similar ejection was descriptive of the overthrow of the Jewish church and polity. The ancient Jewish and modern Christian apostate priesthood and profession sustain a common character, and make our Father's house a house of merchandise and a den of thieves. Among many other features of agreement between the CAUSES of the judgments on Jerusalem and on modern Babylon, may be noticed the following: 1. The rejection of Christ from his due rank and authority in the church, and the usurpation of his prerogative by fallible and corrupt men. 2. The corruption of sacred truths. 3. The prostitution of divine institutions to base purposes. 4. The invention of spurious and traditionary rites for similar purposes. The INSTRUMENTS of the judgments will be found also alike. 1. Armies of foreign enemies. 2. Internal feuds and commotions. 3. Interposition of supernatural agency. The EFFECTS of the judgments. 1. A total overthrow of the ecclesiastical polity. 2. The utter destruction of the chief seats of the apostacies. 3. The extermination of a large portion of their professors.

Philalethes.—*Anastasius* said, in our last conversation, that there were few details to be found in the New Testament, respecting the battle of Armageddon; from what passages then of the Apocalypse do you collect that the

Digitized by Google

Jews will be the instruments, in God's hands, of effecting His judgments on Christendom?

Aristo.—By attentively considering Rev. xvi. it will appear that the Jewish people are the persons there denominated kings of the east. In the original it is kings from the sun risings. The kings of the earth, and of the whole world, mentioned also, may mean those who rule over the earth and world; but the construction will not admit of it in the case before us, which cannot mean the kings who reign in the east. It designates no more than the quarter from whence they come, and not the territory over which they rule. The question next arises, with what propriety are the tribes of Israel denominated kings from the sun risings? and why are they not called by their proper name of Israel? First, for the same reason that Rome is called Babylon, and the Turkish Empire Euphrates; because it is a symbolical prophecy, written with a symbolical, and not with a literal language, in order to cast a veil over it, and to connect it with the events of Old Testament history, from which the language is taken. Secondly, that the names of the ten tribes had already been used as the symbol of a Christian nation which was separated from the apostacy of the ten-horned beast, and defended from the judgment of the vials; which nation I believe to be the British nation, which stands related to apostate Christendom, just as the twelve tribes stood related to the apostacy of the primitive religion. The

Digitized by Google

proper name of the tribes having been thus appropriated as a symbol, it was necessary, as well to prevent confusion, as to preserve the symbolical character of the book, that another name should be chosen for a symbol of the tribes, which is the one before us, and for which many reasons may be advanced. Zechariah's prophecying of Christ, upon the circumcision of the Baptist, calls him *the day-spring,* or, *rising from on high.* Peter, carrying the minds of the disciples forward to the second coming of the Lord, calls it *the dawning of the day,* and the *arising of the day-star;* in Apoc. vii. the angel which seals the tribes ascends from the *rising of the sun,* and these kings whose way is prepared, are from the *risings of the sun.* All these passages have reference to the same great event of the second advent of the Lord, expressed in Mal. iv. 2, by the *rising of the Sun* of Righteousness; of which rising all the prophets give particular accounts, the source of which symbol is clearly seen in Isa. lx. 3; "The Gentiles shall come to thy light, and *kings to the brightness of thy rising.*" This is spoken of Christ and his Jerusalem, for they are not to be separated; and there is a distinction between the Gentiles and the kings, the latter of whom are said to *come to the brightness of his rising,* and in Rev. xvi. we have the Holy Land cleared to make a way for these kings from the risings of the sun. His rising is to be in the east, and his own people come to its brightness. Those who come to

Digitized by Google

the brightness of his rising are called kings in Isaiah. We ought not to wonder then at their being called kings in the Apocalypse. But observe, in confirmation of this, at ver. 10, "the sons of strangers shall build up thy walls, and their kings shall minister unto thee,"— "that men may bring unto thee the forces of the Gentiles, and that the kings may be brought; for the nation and king that will not serve thee shall perish." Again xlix. 23, "kings shall be thy nursing fathers, and queens thy nursing mothers, they shall bow down with their faces towards the earth, and lick up the dust of thy feet." This style of prophecy belongs to those who shall be rulers of kings, and who therefore may, with all propriety, be themselves styled kings. But that there may be no doubt left on this subject, I refer you to Psalm xlv., which treats of the marriage of the great king with the Jewish church, where it is said of him, that kings' daughters were amongst his honourable women, to attend upon his queen, who standeth at his right hand in gold of Ophir. And, further, it is said unto her, "Instead of thy fathers, shall be thy children, whom thou mayest make *princes* in all the earth;" and in Ps. lxviii., which describes the glorious jubilee of the returning tribes, it is thus written, "there is little Benjamin with their ruler, the princes of Judah, and their council the princes of Zebulon, and the princes of Naphtali;" and this is the style in which the Lord addresses them the first time he spake to them by the mouth of

Digitized by Google

Moses, after they came out of Egypt, saying, Exod. xix. 8, "now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar kingdom of priests, and a holy nation." In the most ancient and famous Targum of Onkelos, this passage is "kings and priests." Now I have no doubt this will be fulfilled in the day of that new covenant, in which the Lord hath promised to "put his laws into their hearts, and to write them in their minds;" which is the day of the rising of the sun, when accordingly we find them designated as kings. And even we who have had faith given us to believe on Christ under the present dispensation, have the same style given unto us in the first chapter of the Apocalypse, "Unto him who loved us, and washed us from our sin in his own blood, and made us to be kings and priests unto our God," and the saints in glory adopt the same style, adding to it, "and we shall reign upon the earth."

Philalethes.—Some commentators have held from this passage that the kings of the east signify the risen saints.

Aristo.—But in that case, to prepare the way of such would require no wasting away of the Euphrates, for when they come they will come in the glory and irresistible strength of the resurrection, which flesh and blood can never withstand. Perhaps the strongest reason of all for using this style of the Jewish people is derived from Daniel's famous prophecy of the five monarchies, where the progress of the Lord's providence is

Digitized by Google

set forth under the figure of a great colossal image, whose head of gold was Nebuchadnezzar's kingdom, and his breast and arms of silver, the Persian, and his belly and thighs of brass, the Greek, and his legs and ten toes of iron and clay, the Roman Monarchy in the ten gothic kingdoms. This statue is now in the toes; and in the battle of Armageddon, these, and all the rest of it, are ground into dust, by the smiting of the stone cut out without hands; after which it is said that the God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. And who the rulers of this fifth kingdom are, we are told in the vision of the four beasts, which represent the same fourfold succession of brutal power; after which it is said, that the kingdom, and dominion, and greatness of the kingdoms of the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom: and again, the saints of the Most High shall take the kingdom, and shall possess the kingdom, even for ever and ever. This is the kingdom of God to which the Jews looked, and of which they enquired in the days of our Lord; to which they still look, and which shall be given them as surely as it is written every where in the Word of God. To them therefore belongs the style of kings, if it belonged to the Babylonian head of God, and to the Roman toes of Iron,

Digitized by Google

the kings of the earth which now are in being; and this style which belongeth unto them it was proper to bestow upon them under the sixth vial, which is preparing for the destruction of the ten kingdoms, with all dominion and power under the whole heaven. When the possession was notified as about to be removed, it was proper for the King of kings to notify also those into whose hands the possession was about to come. And when the kings of the earth, and of the whole world, are preparing to be destroyed, it is proper to prepare the way for the kings who are to take the government of the world in hand. And to guard against mistake, they are not called kings of any place, nor with any possession, nor, as I think, kings from any place, but deriving their origin from an event "the rising of the sun," which all throughout Scripture is assigned both as the cause and the occasion of their coming to their universal and everlasting kingdom.

For all these reasons I see no impropriety, but rather, on the other hand, much beauty and propriety, in taking this symbol, "kings from the rising of the sun," to represent the Jewish people, who in that day shall be used by the Lord to trample upon, and tread down many kings, as heretofore they did in the days of Joshua, when they came up to possess the land of promise. They are kings of the earth by the most ancient installation of God, who, speaking of Abraham and the nation, uses these words, Isa. xli. "Who raised up the righteous

Digitized by Google

man from the East, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as dust to his sword, and as driven stubble to his bow:" which was fulfilled in the overthrow of Chedorlaomer and his four kings by Abraham; then in the overthrow of so many kings by Joshua; and, finally, in the destruction of all antichristian thrones and dominions by the restored tribes, of whom it is written, in the same glorious prophecy, ver. 15, "Behold, I will make them as a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff: thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shall glory in the Holy One of Israel."

Anastasius.—Mede has also contended that "the kings of the east" mean the Jews: which expression Mr. Faber has very properly corrected, by shewing that they are not "Jews" in the strict sense of the word, namely, of the kingdom of Judah; but that it is the ten tribes who are signified by that term.

Philalethes.—Can you give me any additional proof that the ten tribes will be the instrument of destruction to the Gentiles?

Aristo.—There can be little doubt but that the expression "drying up the Euphrates," denotes a judgment of inward consumption upon that Anti-christian power, which has, for seven centuries, tyrannized over Euphrates, the

Digitized by Google

Holy Land, and the Eastern part of Christendom; and we shall be able to gather increased light upon the subject, by following that pole-star of the providence of God, the conversion and restoration of the Jews, which is the guide through the labyrinth of all the prophets, and ought to be the beacon-light of the church through these dark and cloudy times which are setting in.

I have already observed, that there are three descriptions of kings mentioned in Rev. xvi. The kings of the east, the kings of the earth, and the kings of the whole world; of which we know, without any doubt, the precise import of the latter, and have only to enquire the import of the former. The kings of the earth signify the ten kings of the papal apostacy, against whom especially the judgment of the great day of God Almighty is prepared; and all powers and potentates who are in that same great day of discomfiture to be confederate against the Lord, and against his anointed; and to be, by Him, stripped of their abused dignities, in order that the earth and the fulness thereof, may pass into the hands of the great Son and Heir, who has been sitting now a long season expecting till his enemies be made his footstool; according to the decree declared of old, even from the day of his generation, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This confederacy of the kings, and princes, and people of the earth against Him, is always

Digitized by Google

given as the sign of the time of His installation into His long decreed throne, upon His holy hill of Zion: and in all the Prophets who make mention of these things, this great gathering and discomfiture of nations is represented as taking place at Jerusalem, and in the valley of Jehoshaphat, Joel iii. 1; Isa. lxvi. 13. 15, 16; Zech. xiv. 2. To the same great crisis of the destruction of all anti-christian power for ever from the earth, does the Ps. lxxxiii. refer, where all the nations and peoples then known, being ten in number, take crafty counsel together, against thy people, and consult against thy hidden ones, saying, "Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance. And the same mystery I take to be couched under Ezekiel's prophecy of Gog of the land of Magog, the prince of Ross, Meshech, and Tubal, who brought with him also Persia, Ethiopia, and Libya, Gomer and all his bands, the house of Togarmah of the North Quarter, and all his bands, and many peoples with them. This confederacy of all nations, under one Gog, comes up like a cloud against the children of Israel, dwelling securely in their own land, and the account of it follows immediately after the prophecy of their conversion and restoration: and the language in which the battle of Armageddon is described, is taken almost verbatim from Ezek. xxxix. 17—24.

To any one who gives the least heed to the holy prophets, and has an ear able to understand

Digitized by Google

plain words, it is manifest from them, and a hundred other passages, that the kings and nations of the whole world are gathered together, to contend against, and utterly to make away with the Jewish people, already restored, or in the way of being restored, to their own land; their hatred to God expresses itself in a bloody purpose of exterminating his chosen and peculiar people, for whom he has, in a striking way, interfered; and, by mighty acts, restored to their inheritance; and this, no doubt, is the mystery of the battle of the great day of God Almighty, to which the kings of the earth are gathered together into a place, called in the Hebrew tongue Armageddon. Little indeed is said in the Apocalypse concerning any other kings, save those of the earth, or apostate Gentile church, with which it hath chiefly to do. As little is said of the Jewish people, for the sealed ones of Rev. vii. are emblematical of this nation, which, because of its faithful protestation, is sealed during the time of the vials of wrath; and yet enough is said to parallel and synchronize it with the ancient prophets who prophesied of that people. In chap. ii. ver. 7, it is written, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him." Here, immediately before the wailing of all kindreds, or concomitant with it, he is manifested with clouds to those who pierced him, that is, to the Jewish people, which well agrees to what we have derived from the

Digitized by Google

other prophets. Now, it is under the sixth vial that we arrive at the notification of his coming, "Behold, I come as a thief:" as a thief, to denote the sleepy, heedless, unprovided condition in which he would take the Gentile church, to whom this call is particularly addressed; and we should, therefore, expect that at this time also, he would be appearing to them that pierced him. Moreover, it is said of the beast that cometh out of the bottomless pit, the last head of the beast, and also of the seven, that he is to lead that grand antichristian confederacy of nations, the Gog, as I take it, of Ezekiel's prophecy, the Assyrian of Isaiah, and the Wilful King of Daniel's; that he shall make war with the Lamb, (xvii. 14,) but the Lamb shall overcome him, for he is Lord of lords and King of kings, and they that are with him are called "faithful and chosen." Here are certain along with him in this great controversy, who are described to be called, or summoned, as it were, from afar, faithful in the midst of universal apostacy, and chosen to witness, and to execute, their judgments upon the enemies of the Lord. Which is very much akin to the language used of the same Jewish people, in the day the Lord calleth them, and appeareth for them. Now, if we can further shew that these kings of the east are the Jewish people, to which the analogy of all the prophets not a little predisposes the mind, there would be established a very great harmony amongst them, and a most comfortable assurance to the church.

Digitized by Google

These kings of the east must be brought for a different end than the kings of the earth, because their way is prepared by the Lord, whereas the way of the others is prepared by the three unclean spirits from the mouth of the dragon, and from the mouth of the beast, and the mouth of the false prophet. The way of the eastern kings is prepared by the angel of the Lord, who is commissioned for that end with a vial of consumption upon the waters of Euphrates. The Lord interferes, on their account, to cut off a wicked power which would have hindered them. He exhausts those waters which had come up over the borders of Emanuel's Land, which had overwhelmed the holy city, and drowned the holy people. He banks in the Euphrates stream, which, in the beginning of their troubles, in the days of Isaiah, had swelled out under the Assyrian, and hath never since ceased to vex all the Holy Land; yea, he smites them in his wrath, and they are consumed: and all this is to make way for certain kings from the rising of the sun: and this is done at a time when all the kings of the earth and of the world are gathering to their destruction. Can it be, that these kings are likewise brought to their destruction? We would conclude otherwise from the language and machinery of the vial. Besides, they would be twice reckoned in the muster roll: once under the name of the kings of the east, and a second time under the name of the kings of the whole world; in the former case, brought

Digitized by Google

up by God preparing the way; and in the second, instigated by the fury of an antichristian spirit. Now, this confusion and redundance is no where to be expected in Scripture, least of all in the Apocalypse, which is written with the utmost exactness.

I observe, secondly, that if these kings of the east are understood amongst the potentates of the whole world, who come up to make war with the Lamb, and with his called, and faithful, and chosen companions, there were no need to dry up the waters of Euphrates, who would readily league and concur with them in any such antichristian confederacy. I mean, there would be no use to consume the Turk, in order to make way for kings who are to be confederates with the Turk, in the same ungodly undertaking. They would not stand in their way at all, but rather be a furtherance to them. For if those kings of the east be the present potentates thereof, they are of the same religion and policy with the Turks, whose destruction would rather hinder than further their schemes. But, on the other hand, it would be a most necessary preparation for the return of the tribes, because it is distinctly prophesied, that it should so take place before that event. In Is. xviii. where both their return, and the nation by whose help and protection it is to be accomplished, is set forth, they are described as "a nation scattered and peeled, a nation wonderful from their beginning hitherto," that is, up to that time: "expecting, expecting, whose land

Digitized by Google

rivers have spoiled, or inundated." Before these could be brought as a present unto the Lord of Hosts in Zion, it is necessary that those rivers, which have inundated and spoiled their land, should be dissipated, which is taking place now under the sixth vial. And if they be terrible up to that time, they must acquire that character by some acts of prowess, which may procure for them the headship of the tribes, and the title of kings of the east. The same thing is prophesied in Is. xxvii. 12, 13; "and it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel: and it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount, at Jerusalem." This is the Lord's threshing, so often described in the prophecy, and the bounds within which it is to take place: his barnfloor is between Euphrates and the river of Egypt, which is to be thoroughly cleansed, and exhausted of its various people, in order to the bringing home of the captives of Israel, in Assyria, and in Egypt. And between these two figures, threshing a barnfloor, and evaporating waters, there is a great similarity in respect to the internal and universal character of the judgment. Now it is manifest, that these bounds are at present possessed by the

Digitized by Google

Turkish people, who therefore must be first threshed like the dust, and carried away of the wind, or consumed with evaporation before the captives are brought home. And when we find this done under the sixth vial, and the cause of it assigned to be for making way for a royal company out of the east, we should at once say, that, according to the prophets, this company must be the Jewish outcasts, gathered again into one.

Thirdly, I observe, that if those kings from the east be not the Jews, then not only have we no mention made of them at all in this book, though a hint to that effect had been given in the first chapter, but we have no separation nor setting of them apart from the general congregation of the kings of the whole world, who are destroyed at Armageddon. For as hath been said, the sealed tribes are not to be taken literally of the Jews, but symbolically of a complete nation which had been separated from the apostate faction, and was therefore defended against the judgments thereof. The Jews would thereby be wholly omitted, and the prophecy would not redeem its own promise, that "they who pierced him, should also behold him," and which being read in Zech. is a look of godly sorrow, and penitent contrition; "they shall look on me whom they have pierced, and mourn as one that mourneth for a first born." Instead of this conversion of the tribes in, or rather before the day of the great slaughter, we should have them passed over in total silence; yea, gathered along with

Digitized by Google

the rest into the slaughter-house of Armageddon, whither it is said that the kings of the whole world are gathered. Whereas the truth is, that it is in controversy for Zion, and recompence upon her enemies that the judgment of all nations takes place. But if we understand these kings from the east, to be the Jewish people, then all proceeds according to the course of all the prophecies. The Lord appears to them: their sun of righteousness arises upon them with healing of all their wounds in his wings, and they go forth, and they grow up like calves in the stalls: and being grown, and waxed mighty, they tread down the wicked, thresh them out with their feet, as the oxen do the grain, and they shall be ashes under the sole of their feet. Now the sixth vial, making preparation for destroying all the kings of the whole world, it was a very proper accompaniment to present unto us the Jews, under the figure of kings, who, in the time to come, were to exercise the kingdom afterwards. And thus is the promise held out at the beginning of the book fulfilled to them: and it is signified that he hath appeared to them in glory, and that they have come to his rising; and by his being installed king, they come up to defeat the antichristian combination of his enemies, and enter into the long promised kingdom of Messiah their Prince.

This will the more clearly appear, if we consider the whole emblem together, and the historical fact in the times of old, which was ordained for the type of it, and in the language of which

Digitized by Google

it is written. This I have no doubt is the taking of Babylon by Cyrus, concerning which we have so many prophecies in the Old Testament. Babylon was ordained of old to be the city of the people's captivity, and Euphrates to be the river by which they should sit and weep. Thither were they led captive in the time of Nebuchadnezzar, and after being brought through many trials, and having seen many deliverances, it was ordained by God that they should be delivered by the hand of Cyrus, who being mightily strengthened of the Lord, came up at the time appointed, and laid siege to Babylon, but could not prevail against it, because of the incredible height and thickness of the walls, and massive solidity of its brazen gates. Through the midst of the city ran the river Euphrates, in breadth a full quarter of a mile, and in depth equal to the height of two men. The place being full of all manner of stores, was deemed impregnable, and was truly so, but for that which the Lord had prophesied, Isa. xliv. 22, saying, " that saith to the deep be dry, and I will dry up thy river;" and again, Jer. li. 36, "I will take vengeance for them, and I will dry up her sea, and make her springs dry." Directed, no doubt, by the Divine Spirit, which had thus foretold even the manner of Babylon's downfall, Cyrus fell upon the most extraordinary expedient of turning the river Euphrates into another channel, which he cut for it, and so marching dry-shod down the bed into the city, and thence ascending through the gates of the streets leading to the river, which God had pro-

Digitized by Google

mised to open unto him, and they were left open in the confusion of the great feast, he made a prey of it wholly, as it is written in Daniel; and in the first year of his reign in Babylon, he issued his decree for the rebuilding of the temple, under which decree Jerusalem was rebuilt, and certain of the captives of Babylon and Judah returned unto the land of their fathers; but the ten tribes returned not.

Such was the event in the language of which this and the following vial is written. Under this vial the Euphrates is represented as dried up, in order to prepare the way of certain kings from the rising of the sun; and in the next vial Babylon is destroyed. Now it is diligently to be observed, that Cyrus did not destroy Babylon, but beautified it for the chief seat of his empire. His commission was to destroy her idolatrous king and his idols; and to set the captives of the Lord free to go up and build the city and the temple. For this end the river Euphrates was dried up before him, and the two-leaved gates opened before him; and for the same end I believe that the Euphrates is now drying up before these kings from the rising of the sun, that they may come up against the king who shall then be over Babylon, and destroy him, and set the captives of the Lord free from under his yoke. This Babylon is the Western Roman Empire, with its ten papal kingdoms, which shall then have one king over them, the great personal Antichrist of the latter days; when the Lion of the tribe of Judah shall come up from the swellings of Jordan, bringing

Digitized by Google

along with him those kings who come to the brightness of his rising; by whom Antichrist shall be discomfited as in Perazim, and in the valley of Gibeon, as Belshazzar was by Cyrus, and the Assyrian by the breath of the Angel of the Lord. Which being accomplished, the seed of Israel, which were held captive under Babylon, that is, the remnant of the tribes of Judah and Benjamin, which have for 2000 years been as it were entombed alive in the bowels of Rome, shall be set free by these kings from the rising of the sun, and the temple shall be rebuilt, and Jerusalem the blessed shall be reared up again in her beauty and her holiness, in her mighty strength and glorious magnificence; which shall no more be termed Forsaken, neither shall her name any more be termed Desolate, &c. And here the parallel ends; for with the destruction of the mystical Babylon these kings from the rising of the sun having nothing at all to do, as Cyrus had nothing to do with the destruction of the literal Babylon, which came not about till many centuries after. Not so, however, with the mystical Babylon, which is destroyed under the next vial, and that by her own ten horns, or kings, under the instigation of antichrist, their leader, before he is himself destroyed. By which I understand, that the papal apostacy is destroyed by him, in order to make way for his personal usurpation of the power of Babylon, which the drunken woman hereintofore only ruled: in which, having securely seated himself, he becomes the an-

Digitized by Google

titype of Sennacherib the Assyrian, and Belshazzar the Babylonian, seated in his temple, and worshipped there as God: oppressing all the people who will acknowledge only the true God.

Philalethes.—But why do you consider this action of Cyrus, as parallel with that under the sixth vial?

Aristo. — The language is manifestly the same; and if you will examine the prophecies which relate to Cyrus, as the subverter of the Babylonish power, and the redeemer of God's people, you will find that event to include under it, and expressly to mention this last deliverance which shall be accomplished by the tribes of Israel. Is. xl. is a prophecy every way too large and capacious for Cyrus, though to Cyrus it be given by name, and doubtless for Cyrus in the first instance was written. For example, ver. 13, 14, "I have raised him up in righteousness, and I will direct his ways; he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of Hosts; thus saith the Lord, the labour of Egypt, and merchandize of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be thine: they shall come after thee, in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, surely God is in thee; and there is none else, there is no God." This never was fulfilled of Cyrus, of whom it never could be said, with any propriety, that he was raised up in righteousness, being an idolater

Digitized by Google.

from his birth even to his death: nor was the Jerusalem, whose building he set on foot, ever so triumphant or so honoured among the nations; but perpetually vexed, plundered, and destroyed; and that which follows was still less fulfilled, 16, 17. "They shall be ashamed, and also confounded, all of them; they shall go to confusion together that are makers of idols; but Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end." Neither, on the one hand, have idolaters all been ashamed and confounded together, nor upon the other hand, hath Israel been saved in the Lord with an everlasting salvation. And the same may be said of all that strain of prophecy which occurs from the xlvth to the xlixth chapter, concerning the destruction of Babylon, namely, that Cyrus and his army are not able to do, nor any human power is able to do, the things which are foretold, and were foreshadowed under the great historical act of Cyrus, the shepherd of the Lord. This conviction, however strong, would not have borne out the conclusion, that he was typical of Christ, and his army of the restored tribes of Israel, but which may be gathered from the additional light cast upon the subject, by Jer l. and li., which chapters are wholly dedicated to the overthrow of Babylon. In the former of these chapters, after the Lord had sufficiently described the northern nations, which were to be the instruments of the destruc-

Digitized by Google

tion of the literal Babylon, and set forth her utter undoing for all her cruel deeds, he proceeds, in the latter of them, to touch a higher strain, and fetch a further compass into the deep and veiled mysteries of future times; shewing us the mystical Babylon of the Apocalypse with her gold cup, ver. 7, even she that dwelleth upon many waters, ver. 13, and then describes the instruments of her destruction, 19—24. "The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance. The Lord of Hosts is his name. *Thou art my battle-axe, and weapons of war; for with thee will I break in pieces the nations; and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; and with thee also will I break in pieces man and woman;* and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; and I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and *with thee will I break in pieces captains and rulers;* and I will render unto Babylon, and to all the inhabitants of Chaldæa, all their evil which they have done in Zion, in your sight, saith the Lord."

Than which passage nothing can be more demonstrative of the use which the Lord shall make of Jacob his portion in the overwhelming of the last king of Babylon, and the redemption

Digitized by Google

of his people from her bondage. This shews us of whom the northern nations, with Cyrus at their head, were typical, even of the tribes under the leading of Him whose name is the Lord of Hosts. The same inference is to be derived from Isaiah xiii., which consists of two parts, the universal overthrow of nations in the day of the Lord, and the particular overthrow of Babylon by the Medes: which, yet, are not separate subjects but one subject; the thing typified and the type; the general rule and the individual example. Now those who are to do in the general what the Medes did in the particular, are thus described, ver. 2—5.; "Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of Hosts mustereth the host of the battle: *they come from a far country, from* the end of heaven, *even the Lord, and the weapons of his indignation, to destroy the whole land.*" These names, "my sanctified ones," "even them that rejoice in my highness," can apply only to the Jewish tribes; and if any will apply them to the idolatrous Medes and Persians, I ask where did they do those mighty and wonderful things which are described, ver. 7—14; or were these

Digitized by Google

things accomplished in their time, or are they yet accomplished? Surely they have not yet been accomplished upon the earth, and therefore the instruments by whom they are to be accomplished have not yet been summoned to the work; and that which the Medes did was only the sign and assurance of it upon that wicked city, which in those days did most grievously oppress the people of the Lord. But to put it beyond the possibility of doubt that it is by the people of Israel the Lord is to accomplish the destruction of the powers of Babylon, after these have of themselves destroyed the drunken and idolatrous woman, which long sat upon them, and intoxicated them with her cup, we finally refer to the famous prophecy which is written in Mic. x. 6. "In that day," i.e. the day of the exaltation of the mountain of the house of the Lord, "saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." This latter must be the ten tribes, who were driven far away, and were sorely afflicted; and that former, therefore, must be the tribes of Judah and Benjamin, which were wounded, and imprisoned, but not utterly ejected and cast out. "And I will make her that halteth a remnant," which we now behold her, "and her that was cast off a strong nation;" which we do not yet, but soon shall behold accomplished, of the ten tribes; "and the Lord shall reign over them in Mount Zion, from henceforth and for ever," over Israel and Judah now happily united in one, and

Digitized by Google

settled in their own land. "And unto thee, O tower of the flood," or tower of Eda, which being close to Bethlehem is here used as a name of Messiah, "the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem:" that is, the dominion, such as it was at first, shall come to Messiah and to the daughter of Jerusalem, the king and the queen in the day of their espousals. With the argument of this comfortable prophecy, he then proceeds to reason with the daughter of Zion, under her sore trials and griefs, saying, "why dost thou cry aloud? is there no king in thee? is thy counsellor perished? for pains have taken thee as a woman in travail: be in pain and labour to bring forth, O Daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field:" that is, she should have to go a second time out of human dwellings and lodge in the tented field, according as it is said in Hosea, "I will allure her, and bring her into the wilderness, and speak comfortably to her;" and what shall follow upon this second exodus? behold the mystery of which we are in quest, "and thou shalt go over to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies;" and then follows the gathering of the nations against her: "now also many nations are gathered against her, that say let her be defiled, and let her eye look

Digitized by Google

upon Zion." And what follows this their daily attempt to pollute and defile the betrothed wife of the King? "But they know not the thoughts of the Lord, neither understand they his counsels, for he shall gather them as the sheaves into the floor: arise, and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." This I conceive to be the fullest and clearest elucidation of the whole mystery, in which I perceive that by the hands of the strong nation that was cast out, which is Israel, the halting one, which is Judah, to whom the first dominion is promised, shall be delivered out of the thraldom of Babylon: after which, these two united again in one, under David their king, shall be as a mighty ox, with horns of iron, and hoofs of brass, threshing the sheaves of the barnfloor, and grinding them to powder; or, as it is written by this same prophet, "and the remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion amongst the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through both, treadeth down and teareth in pieces, and none can deliver;" or, after the figure of the prophet Zechariah, xii. 6, "In that day will I make the governors of Judah like a hearth of fire amongst the wood, or like a torch of fire in a sheaf, and they shall devour

Digitized by Google

all the people round about, on the right hand and on the left, and Jerusalem shall be inhabited in her own place, even in Jerusalem."

Anastasius.—Surely we may say, "there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky: the Eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, 'Destroy them.' Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel! who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be subdued unto thee, and thou shalt tread upon their high places." Deut. xxxiii. 25—29.

Digitized by Google

CONVERSATION THE TENTH.

What is revealed concerning the Manner of the Restoration of the Two, and of the Ten Tribes?

Philalethes.—Since it seems clear, from our last conversation, that the Jews will be the instruments in the Lord's hand of inflicting final judgment on the nations at Armageddon, it is probable that the particulars respecting their restoration are given with great minuteness.

Evander.—An opinion has been entertained by some persons, that believers among the Christian nations are descendants of the ten tribes, and several passages of Scripture have been brought together in order to support that idea.

Anastasius.—I have seen three papers in manuscript, drawn up by three persons, each of whom is unknown to the other, all maintaining the same position, but supported by reasoning derived from entirely different sources.

Philalethes.—The coincidence of three independent testimonies is so remarkable, that I should like to hear how this view is supported.

Anastasius.—I have two objections to laying it before you; first, that I do not understand it well myself; secondly, the little I do understand seems to be so ill borne out by Scripture, that it would be unprofitable to make the statement without examining its foundations, and

Digitized by Google

overthrowing it, where it was untenable: but this would take much time, and prevent our hearing what *Aristo* can tell us upon this very difficult subject, into which I know he has inquired deeply, and which, when considered in connexion with the day of wrath of Almighty God, is of the very greatest practical importance.

Philemon.—There are not only fallacies in many parts of the view to which *Evander* has referred, that are easy of detection, but there are also some objections to be brought against its basis, which are quite fatal; for example, there is nothing in Scripture to intimate that the ten tribes would be blessed with the saving knowledge of Christ before the other two; and at the time the Israelites are said to be gathered into their own land, they are termed "outcasts," which is not likely to be the case if they were already in the covenant of grace; neither would there be much advantage to them in the restoration of their nation at the millennium, seeing they would at that time be themselves in glory, and consequently care little who reigned in Judæa. I have found great difficulty in reconciling the apparent contradictions in the manner of their restoration: thus in Jer. l. 4, it is written, "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah *together*, going, and *weeping*: they shall go and seek the Lord their God." In iii. 18, they are also represented as going up *together*; but in Zech. xii. 7, it is said,

Digitized by Google

" the Lord also shall save the tents of Judah *first;* and in Isaiah they are foretold to " return with songs of joy on their heads."

Anastasius.—I think the word rendered *first*, in Zech. xii. 7, בראשנה, means rather, " in the first or foremost place;" which rendering you will find justified by Parkhurst. The Septuagint version, καθως απ' αρχης, does a greater violence to the original, but shews that those translators had no idea the word implied a restoration prior in time. But the strongest evidence is the line of argument pursued in the context, which is clearly relating to the re-establishment of the house, and dynasty, of Judah and David, as of old, and in no way referring to their priority of time of arriving in the Holy Land. And in this sense I would also apply the passage in Mic. iv. 8: " And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even *the first dominion.*"

Thraso.—Another answer to the opinion mentioned by *Evander* is, that the Jews are always spoken of to be restored as Jews; but if they had been Christians, it is obvious they are no longer Jews. As the deliverance from Babylon of old was partial, and that from Egypt total, so whenever these subjects are alluded to with reference to their future deliverance, that from the former signifies a partial, and that from the latter a complete, restoration. I believe you will find that the words translated " north coun-

Digitized by Google

try," in Jer. xvi. 14; xxiii. 8, mean the "land of hiding;" and the passage altogether applies to the lost, and not to the scattered tribes.

Philalethes.—Have you followed up this subject, *Aristo*, in connexion with what you told us respecting the destruction of the Jews at the battle of Armageddon?

Aristo.—Yes, I have; and I have found it one of the most difficult that I ever examined: but I will tell you as much as I have been permitted to see of this mystery. In our conversation on the battle of Armageddon, it clearly appeared, from the concurrent testimony of all the prophets, that the captivity of the holy nation, which shall be found in Babylon against the day of the Lord, shall be delivered out of her thraldom by means of a powerful people, even kings from the east, which are also of the tribes of Israel. It next occurs, then, to inquire what tribes these are. And seeing that the captive tribes in the mystical Babylon are Judah and Benjamin, as it was heretofore in the literal Babylon, it seems to follow as of necessary consequence, that the tribes which deliver them must be the long lost ten tribes which were carried away beyond Assyria into the north country: and that these are the antitypes of Cyrus, and his many kings, who came also from Cush, and Assyria, and from Media, and from Persia, to deliver the tribes of Benjamin and Judah out of Babylon.

Concerning the captivity of Israel, it is to be borne in mind, that it was completed in the days

Digitized by Google

of Hezekiah king of Judah, by Sennacherib, king of Assyria, full six score years before the captivity of Judah was effected by Nebuchadnezzar, king of Babylon; and that the former were taken away into the north land, scattered over the cities of Media, while the latter were carried away to Babylon, and planted there in the towns and cities round about. So that as well by a long distance of time, as long distance of place, were the two captivities parted far asunder: and when Cyrus granted permission to them to return, you will find, by consulting the book of Ezra, that those who availed themselves of the privilege, were all of the towns of Judah and Benjamin, except some of the Levites, which were scattered among all the tribes, for the right service of God. These multiplied and replenished the land until the time of our Lord and his apostles, when their city and temple were utterly destroyed by the Romans, and the remnant of them scattered abroad amongst the nations of the West, as we behold them at the present time. Of those who remained at Babylon, and would not return, the descendants are found to this day scattered over the East, in Mesopotamia, and Persia, and Arabia, and Turkey; but of the ten tribes we are altogether ignorant; and the most learned of the Jews themselves know nothing, save that they are somewhere to be found in the north-east of Asia. Thus we have in the West, Judah dispersed chiefly over the Roman Empire, captives under the mystical Babylon, while Israel in

Digitized by Google

the East, is somewhere existing beyond the bounds thereof. This of itself would lead us to believe, that the kings from the rising of the sun are, if they belong to Israel at all, of the ten tribes who exist somewhere in the eastern parts of the world. To this distinction a passage in Isaiah xlv. I think, makes allusion: when speaking of Cyrus, it is said, ver. 4, " For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name—I guided thee, though thou hast not known me, that they may know, from the rising of the sun, and from the West, that there is none besides me:" for this stands in no connexion with the heathen, but with the tribes of Israel only. However this may be, it is certain, that, ever since the time of Moses, the Lord hath foretold the diversity of stern and severe discipline to which he was about to subject the tribes which he had chosen.

Philalethes.—I remember that *Philemon* pointed out the passage in Deuteronomy, to which I suppose you allude, in our conversation on the Times of the Jews.

Aristo.—Yes; that is the passage to which I refer. The sin of Israel was different from that of Judah, being rebellion in government, and infidelity in religion; whereas that of Judah was corruption in religion, and confederacy with the kings of the earth; into which diversity of evil courses they were permitted of the Lord to fall away, that he might shew forth the diversity of their two sins, and the diversity of their

Digitized by Google

several punishments: to the former, as being the most heinous, he decreed instant cutting off, and long and sore rejection, with no benefit of that Saviour whom they had rejected, in rejecting the house of David: while to the latter, he decreed 70 years captivity, and after their restoration, a succession of severe chastisements with the first presentation of Messiah and overtures of his Gospel; honouring them to lay the foundation of the church. This diversity of judgment is distinctly announced in the first chapter of Hosea, who was raised up to prophecy to Israel a few years before the captivity, ver. 6; "And God said, call his name Lo-ruhamah, for I will no more have mercy upon the house of Israel; but I will utterly take them away; but I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." Which was fulfilled, when Sennacherib, the scourge of Israel, who swept them away, was broke before Jerusalem with all his mighty host, by the breath of the angel of destruction. But in the very same chapter, it is thus said of the children of Israel, upon whom at that time the Lord had no mercy, "yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, ye were not my people, there it shall be said unto them, ye are the sons of the living God. Then shall the children of

Digitized by Google

Judah, and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel." In the next chapter of that same prophet, who, with Amos, may be considered as having performed for Israel that same office of instant expostulation, which Jeremiah afterwards performed for Judah, we have the manner of their restoration in the latter days, particularly and most effectually described, concluding in these words, "I will have mercy upon her that had not obtained mercy, and I will say to those which were not my people, Thou art my people, and they shall say thou art my God;" and in the third chapter, the time of this conversion and visitation of Israel, is given to be the time of David the king; that is, the time of the setting up again of the tabernacle of David, or of the coming of the true King David from the root of Jesse. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterwards shall the children of Israel return and seek the Lord their God, and David the king, and shall fear the Lord and his goodness in the latter days." So much is written with certainty concerning the restoration of these ten tribes in the latter days, and their re-union with Judah, under one king, even David.

Philalethes.—But what part is Israel to take in the redemption of Judah?

Digitized by Google

Aristo.—I begin with the blessing pronounced by Jacob upon Joseph, who was the father of two of the tribes, Ephraim and Manasseh, whereof the former was the strictest of all the ten, and stands in Scripture generally as the representative of them all, even as Judah represents the other two. Now, in blessing Joseph, the head of these tribes, the Patriarch Jacob thus expresses himself, Gen. xlix. 22, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." This refers to the exceeding populousness of the nations proceeding from him, ver. 23; "The archers have sorely grieved him, and shot at him, and hated him." This, I think, refers to their present sore and cruel treatment, which they are somewhere enduring, and the language is derived, I think, from the envious darts which were directed against him, and the sore straits to which he was brought in the land of Egypt; and would permit our using the deliverance which he wrought for his father's house there, as an emblem of some future deliverance, which he is yet to work in Israel; but without resting on this, let us proceed to ver. 24; "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd and Stone of Israel." This cannot be understood otherwise than of a future event, for of Joseph's descendants no such thing has yet been fulfilled, except in the case of Joshua, who is referred to by Paul to the Hebrews, as

Digitized by Google

a type of the true Joshua. But subsequently his bow was broken by the Assyrian, and therefore did not abide in strength; his hands were not made strong by the mighty God of Jacob, but were bound and shackled by the Assyrians: and from him has not yet proceeded the Shepherd, the Stone of Israel, which names can alone pertain to Christ, who is the Shepherd, against whom the sword of the Lord did heretofore awake, whom it smote, scattering the sheep, Zech. xiii.; but of whom it is promised again in Mic. v., after his birth in Bethlehem Ephratah, and his giving them up for a while, that "he shall stand and feed them in the strength of the Lord, in the majesty of the name of the Lord his God: and they shall abide; for now shall he be great unto the ends of the earth; and this man shall be the peace, when the Assyrian shall come into the land, and when he shall tread in our palaces; then shall we raise against him seven shepherds and eight principal men; and they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; then will he deliver us from the Assyrian when he cometh into our land, and when he treadeth within our borders." On this time of the destruction of the Assyrian, or personal Antichrist, and of Babylon his dominion, when the Lord asks, Is. l. 44, "Who is a chosen man that I may appoint over her? for who is like me? and who shall appoint me the time? and who is that Shepherd that will stand before

Digitized by Google

me?" in that day, I say he shall be the Shepherd, the only Shepherd and ruler of the earth before the Lord, all the rest being cut off and destroyed for their confederacy against him. In which day also he will be revealed as the stone of Israel, not to break her as heretofore, but to smite the toes, and limbs, and body, and head of the great colossus of power, which hath oppressed her, and to lead by the union of his people, and to fill the whole earth with their rule and government. In this sense, he is the Shepherd and the Stone of Israel, when he becomes the glory to his people Israel, against whom he hath been the swift witness, and their unknown Messiah. And as such, he is declared to proceed from Joseph, though he hath already come of Judah. How this can be accomplished I know not, unless it should be so ordained, that appearing to these ten tribes, surnamed Ephraim, and of whom Ephraim was, by right of primogeniture and blessing, the foremost, he should bring them along with him from their captivity, and, as their mighty head and leader, break in pieces the Assyrian who ruleth over Babylon, and therein holds Judah and Benjamin oppressed; and break in pieces the powers of the world in the day of the battle of God Almighty, and become the Shepherd of the whole earth; fulfilling the purpose and end of God, which Cyrus fulfilled in the figure, who is also called the Shepherd of the Lord, "Cyrus, my Shepherd," perhaps that he might be the more eminent type of the Shep-

Digitized by Google

herd of Israel, who is to proceed from Benjamin in his triumph, as in his humility he proceeded from Judah. This I give as the interpretation of a text, which has always seemed to me a shrowded mystery, while I was led into the idea which I am now endeavouring to unfold, that in these kings, from the sun-rising, are the ten tribes of Israel gathered under Messiah their Prince. Some such high and enduring destination of Joseph is evidently shewn in the verses which follow, 25, 26, "Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Taking in the whole of this blessing upon Joseph, and comparing its fulness with the scantiness of those upon all the rest, except Judah, I cannot help being convinced, that he is blessed here as the head of the ten tribes, just as Judah is blessed as the head of the two; and that as the coming of Shiloh is the prerogative of the latter, so the coming of the Shepherd and the Stone of Israel is the prerogative of the former; and that herein consists the double blessing of Joseph, yea, and the whole mystery of Joseph's humiliation to the dungeon, and exaltation to the right hand of Pharaoh king of Egypt, and

Digitized by Google

his salvation of his father's house, yea, and of the whole world from death.

Let us now come to the blessing of Moses upon the tribes, and hear what he saith of Joseph, which far surpasses all the rest, and is written in Deut. xxxiii. 13, 14, 15. Concerning these verses I say nothing, although when I compare them with the blessings of the rest, I cannot but believe, that there is a certain royalty, and richness, and universality of endowment contained under these symbols, "the precious things of heaven, the dew, and the deep, that coucheth beneath," which is a kind of enfeoffment over the elements; and "from the precious fruits brought forth by the sun, and for the precious things put forth by the moon," which is an investiture in all the influences of the day, and of the night; and "for the chief things of the ancient mountains, and for the precious things of the lasting hills," which is an investiture in the mineral and gemmed riches of the mines and of the mountains, as also of the cattle and the flock which roam there, and every tall and fruitful tree; "and for the precious things of the earth and fulness thereof," which is an investiture in all that this world contains, the earth and all the fulness thereof, which belongeth unto the Lord, is here given unto Joseph; "and for the good-will of him that dwelt in the bush;" when the drunkards of Ephraim, the proud saucy scoffers of Ephraim, the head of the rebellion against Judah, received or possessed this good-will of Jehovah, I find

Digitized by Google

no more than I do that any one part of this most prolific blessing came upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. But hear what follows; "his glory is like the firstling of his bullocks," (i. e. sanctified unto the Lord,) "and his horn like the horns of unicorns," (that is single and mighty,) "with these he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." The bullock was an emblem of royalty, being considered the head among the domestic cattle, as was the lion among the beasts of the wood; and as the eagle among the fowls of heaven. The solitary horn of the unicorn is an emblem of single monarchy and sovereign power, and is thus used in Ps. xcii. of Messiah's kingdom; 10, "My horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil;" and what follows in the blessing of Joseph, so accords with the peculiar language told of Messiah's kingdom, that I make no doubt the same words are referred to: "with these," with his two horns of Ephraim and Manasseh, which are like the horn of an unicorn, "he shall push the people together to the ends of the earth." This glorious destiny hath not yet been fulfilled of those tribes of Joseph, which have been lost to the knowledge of men for more than 2000 years. And before their dispersion, there was never any thing done by them at any time

Digitized by Google

to distinguish them amongst the tribes of Israel; as if the Lord would put it out of our power to say, that these things have been already accomplished. Thus far the ten are included together; but in that which remains, "they are the ten thousands of Ephraim and the thousands of Manasseh," it is signified that the preference of the two should be to Ephraim, according to Jacob's blessing of them, when presented to him by Joseph their father "Manasseh also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." Here again we are at a stand, unless Ephraim shall be exalted above all example or precedent of his past experience, or the past experience of any of the tribes of Israel.

Polydorus.—There are two great principles of which we should never lose sight in considering unfulfilled prophecies, and which are especially necessary to be borne in mind for the right apprehension of those which relate to the restoration of the Jews. The first is, that the words Judah, Israel, and Gentiles, are always to be taken literally, without any extension which is not marked expressly by the context; except that Israel is sometimes used for the whole twelve tribes: Zion also sometimes includes the whole kingdom, as in modern times we use the phrases, "the Court of the Thuilleries," or "the Court of St. James's," for the whole government of France and England. The second principle

Digitized by Google

is, that every passage is to be taken in its whole signification, and that we ought not to attempt to reconcile discrepancies, but rather conclude they relate to different places, and periods. When deliverance from Egypt took place of old, the whole population was in one spot; now the nation is dispersed over the whole world, and therefore the present deliverance must be a more complicated business. I find five different modes of restoration spoken of: 1. from the north-east unconverted; 2, from the east; 3, from Egypt; 4, a second portion seems to be signified as restored after the first, in Isaiah xlix. 21, "Who hath begotten me there, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up thee? Behold, I was left alone; these, where had they been?" 5. Another portion comes home after their brethren are in possession of the land, and their temple worship restored. I do not mean to point out these things as indicating the order of the restoration, but I think that an attention to the quarters from whence they are to come will obviate many apparent difficulties.

Isocrates.—We have no very decisive clue to distinguish those meant by Israel from those meant by Judah, since Paul calls himself an Israelite, though he was of the tribe of Benjamin, and consequently of the kingdom of Judah. It is clear, therefore, that the word Israel is used both in an extended and in a restricted sense. There cannot be a better way of getting

Digitized by Google

at the true meaning of the prophets, in the use of these terms, than by studying the great analogies which are set forth by *Aristo.*

Philalethes.—I wish you would explain more fully your ideas upon the difference between the blessing promised to Ephraim and those promised to Judah.

Aristo.—The largeness, and unbounded magnificence, of those blessings pronounced by the patriarch Jacob upon the head of Joseph, and his son Ephraim, and which Moses afterwards reiterated upon the twin tribes of Ephraim and Manasseh, the two sons of Joseph, are best observed by comparing them with the blessings pronounced at the same time upon the other patriarchs, and upon their tribes, which, with the exception of Judah in Jacob's roll, and of Levi in that of Moses, are, as you will perceive by reading them, nothing more than local definitions of their border, and characteristic features of their several ways of life; but certain it is, there is none of that exceeding great mightiness of power, and royal function of honour and glory, which are assigned unto Ephraim. And between the blessings of Judah and Ephraim there is this characteristic difference, that while to the former is given the sceptre and the sovereignty, to the latter is given the fruitfulness and the warlike might; while to the former is given the rich and exuberant enjoyment of the choicest blessings of the earth, to the latter is given the bow of abiding strength, with which those blessings are achieved, and the strong

Digitized by Google

right hand by which they are maintained; to the one, the birth of the Shiloh, to whom the gathering of the people should be, and to the other, the origin of the Shepherd who gathers Israel, and of the Stone which smites the nations. So that if to the one it is assigned to wield the sceptre, to the other it is assigned to wield the sword with which the crown and sceptre are defended: as we would say, the one is the sovereign caste, the other the warlike caste, of the children of Israel: and so near does Joseph run to the level of Judah's blessing, that I believe to this day it is not an unfrequent notion amongst the Jews, that there is to be a double Messiah, one of Judah's, the other of Joseph's line; and certainly amongst the Samaritans it is held, that the Messiah whom they expect is to come of the tribe of Joseph. But the plausibleness of their false notions is removed, and the blessing preserved in its entireness, if that idea be true, which I have mentioned before, that it is to Ephraim, as head of the ten tribes, that Messiah, when he cometh as the man of war, shall appear, and by their means shall accomplish the redemption of the royal tribe of Judah, which, with Benjamin, has been these two thousand years and more under the captivity of Babylon, and her daughter Rome.

Departing now from these blessings of Jacob upon the twelve patriarchs, and of Moses upon the twelve tribes, which may be regarded as the two fountains of prophecy, we shall follow down

Digitized by Google

the stream, and seek to ascertain what farther light they cast upon this point in particular, and in general upon the whole mystery of the restoration of Israel and Judah; and let us take as our guide the prophet Hosea, who, of all the prophets, is the fullest upon the judgments of the ten tribes of Israel, or of Ephraim, as he denominates them, from the tribe which held the supremacy from the time of their separation, and within whose bounds the royal city of Samaria was situated.

The first chapter contains their doom, written in the names of the prophet's three children: the first called Jezreel; for saith the Lord, "I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel," i. 4. The second, called Lo-ruhamah; "for I will no more have mercy upon the house of Israel, but I will utterly take them away," ver. 6. The third, called "Lo-ammi; for ye are not my people, and I will not be your God." These judgments, from which Judah is by express declaration separated, (ver. 7,) came accordingly to the very uttermost upon Israel in the days of their king Hoshea, at the time when Judah, with their king Hezekiah, were delivered from the hand of Sennacherib the Assyrian. But the same chapter in which is written this threefold doom of bloody vengeance, no mercy, and rejection from the Lord their God, is thus with full and gracious promise concluded: "Yet the number of the children of Israel shall be as the sand of the

Digitized by Google

sea, which cannot be measured nor numbered: and it shall come to pass, in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God: then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel," ver. 10, 11. Now concerning the manner of this restoration of Israel, we have many particulars given in the conclusion of the following chapter, of which the first is the Lord's turning to her with gracious and comfortable words. Ver. 14. "I will allure her, and bring her into the wilderness, and speak to her heart, or friendly *(margin)* to her." When she hath thus been delivered from her present dwelling-place, wherever it is, and brought into the wilderness beyond Jordan, and there dealt with according to the riches of the grace and loving-kindness of the Lord, he proceeds to invest her in her ancient hereditaments: "And I will give her her vineyards from thence, and the valley of Achor" (which lay upon the edge of the land of promise) "for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt." And then follow her solemn espousals to the Lord. Ver. 16, "And it shall be at that day, saith the Lord, that thou shalt call me Ishi," (my husband). And to the same effect is verse 19: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in

Digitized by Google

righteousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." And therewithal these outcast tribes of Israel do receive a special bond over the creatures, such as Adam had in the beginning. Ver. 18, "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground." And at the same time He promises to undo all violence, and bring all resistance to an end, no doubt by their means, as we shall elsewhere see. "I will break the bow and the sword, and the battle out of the earth, and will make them to lie down safely." And then follows the serenity of peace, fulness of blessedness, spontaneous showers of the heavens, and springing of the earth beneath, which of old was chartered unto Joseph's line. Ver. 21, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel." And finally is added that exceeding populousness which shall make Ephraim a multitude of nations: "And I will sow her unto me in the earth." And to shut up the whole of this to the possession of Israel, and to shew that of her it is especially spoken, and not of Judah, (though the like be said of Judah elsewhere,) this remarkable passage is thus concluded: "And I will have mercy upon her that had not ob-

Digitized by Google

tained mercy," (but Judah had obtained mercy, ver. 1, 17;) "and I will say to them which were not my people, thou art my people; and they shall say, thou art my God."

Now, if any one should wonder that such a lavishment of blessing, that such an honourable pre-eminence of place and power should be promised to these ten tribes, so long lost from the knowledge of man in the yet unknown parts of the earth, he will bear in mind, that the ten tribes of Israel had ten parts out of twelve in the inheritance of Messiah, and all the blessings promised to Abraham, of which they have not yet received any: whereas Judah and Benjamin were delivered out of their captivity, and being preserved within the bounds of Christendom, had not only in all their cities the first presentation of the Christ and his Gospel; but ever since have possessed the pre-eminency of giving birth to, and bearing upon their stock the whole elect church. Now, if for Judah's sake the Lord did raise up Cyrus, his shepherd, for their deliverance, and by means of many prophets, and of Jesus, and the Apostles, shew forth upon them the goodness of his grace, whilst poor Israel is suffering far from knowledge, hope, or consolation; should we wonder, should we not rather expect, that a time will come, at which Israel shall be visited with her proportionate share of the promised blessing, shall be called upon for her testimony and diligence on the behalf of her Lord and God? If Judah received the blessing of Messiah's former ad-

Digitized by Google

vent, and was called upon to send forth the Apostles and first preachers of the Gospel to bear the contumely of his cross in all nations; should not Israel also have a revelation of his power, and be called upon to do him good service in the time to come? But, as we well know, that it is in power and might that he appears, that service which she can render him must be in power and might, to bear the brunt of all the nations, and break that huge confederacy of the kings against her King, or, at the least, to call by the way of the wasted Euphrates, and overthrow the Antichrist, who shall then sit monarch in Babylon, and out of his hand to set the tribes of Judah and Benjamin free. I say this ought not to appear strange; but rather the reverse of it should appear strange, that Israel should not have a distinct manifestation of her Redeemer, and a distinct part to act in the establishment of his kingdom. And to the different characters of these two advents and acts of Christ, I believe the different character of the blessings upon Judah and Joseph refers. The feeling of surprise at the mention of so magnificent a promise being removed, let us proceed to search our prophet for further information concerning Israel, which we find in the very next chapter, to the effect, that during the many days of her present concealment, she is looked upon by the Lord in the light of an adulterous woman, pledged unto a man after many days, during which he shall wait for her, and shall not play

Digitized by Google

the harlot, nor be for another man, even as he also will remain for her. "For, saith the Lord," interpreting his own emblem, "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim," iii. 4. It is rather difficult to know what is meant by the words translated "image" and "teraphim:" for it does not consist well with the general scope of prophecy, that the Israelites should be preserved from idolatry, wherefore I incline to understand, under these names, the furniture of the temple, and the temple service, as the cherubim; and to take the whole passage to mean, that what Judah possessed, the sceptre, and the law, and the worship also of God, in token of her service to him, Israel should possess none of all these during the many days of her concealment and distance from the Lord; that she should, as Moses twice declares, "serve gods, the work of man's hands, wood and stone," which Jeremiah also predicts of Judah, xvi. 13, and which Ezekiel predicts of Israel, who say among the heathen, "we will be as the heathen, as the families of the countries, to serve wood and stone." But into whatever excesses of idolatry she may fall, she is not therefore relieved from the obligation under which God had put her of being his "after many days:" which being expired, it is added, "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall praise

Digitized by Google

the Lord and his goodness in the latter days." That royal line of David, against which they heretofore stood up, and was in consequence rejected from being a nation, they shall now return to seek and to find in Messiah, the Son of David, "who shall be their prince for ever." Ezek. xxxvii. 26.

Before leaving, however, the peculiar Prophet of Ephraim, I would bring under your eye the chief of those passages, which cast light upon the captivity of the ten tribes of Israel. The place of her seclusion is thus described, ix. 3, "They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in the land of Assyria." And as the reason for Judah's being sent captive to Babylon, was that vain glorious trust in that power, and wealth, and display before her ambassadors, which was made by Hezekiah; so also with Ephraim, vii. 11. "Ephraim also is like a silly dove without heart; they call to Egypt, they go to Assyria:" and the manner of their abiding there is then described, "for they are gone up to Assyria, a wild ass alone by himself; Ephraim hath hired lovers; yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the King of princes." That is, against the time of the Lord's gathering of them, they shall begin to mourn for Christ the King of the princes of the earth, whose royal function they had rejected, and whose royal function they

Digitized by Google

must now begin to acknowledge, and to bear the burden of his warfare with the kings of the earth, who are now beginning to follow her evil example, and grow rebellious against him. Where I perceive another great instance of God's marvellous grace, that as he used the Jews of Jerusalem, who had been present at, and I doubt not acted a part in, his crucifixion, to uphold the glory of his cross after the day of Pentecost; and especially Paul, who persecuted him; so does he use these ten tribes, who first rejected his royal offer, to be the instrument of maintaining it against the combined rebellion of the princes of the earth. And herein lies the mystery of the separation of the tribes into two parts, that the honour might be divided between the children of Israel of sustaining the cause of Messiah in the two passages of its most perilous strait; the first, when he was crucified and his Gospel persecuted; the second, when he shall be resisted by the confederacy of all the earth, and the setting up of his kingdom opposed. Now, if, as some have supposed, those wise men from the East, who were guided by a star to come from a far country, in order to offer their homage and their gifts at the feet of the newborn King of the Jews, be the representatives from the ten tribes, (and I think it is the most rational account that can be given either of the star's appearance, or of their long journey of more than a year's distance,) then it gives no small confirmation to the idea of Ephraim's

Digitized by Google

future high vocation, that they were first brought into the presence of Herod and his Court, to bear witness to them of their King, "Where is he that is born king of the Jews? for we have seen his star in the East, and are come to worship him." And it is further to be observed, that when Herod, by his arts, would have circumvented these witnesses to the royal function of Christ, the Lord was pleased to guide them by a dream according to his will: and this is the only testimony which I remember, saving that of Jesus himself, which was made to him as a King, before kings. But without laying more stress upon this than barely to mention it, I proceed with the fourth examination of the things contained in the Prophet Hosea concerning this mystery.

The gathering of the tribes is thus described in xi. 9, "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim, for I am God and not man, the Holy One in the midst of thee: and I will not enter into the city," (or as it is in xii. 9, "I will yet make thee to dwell in tabernacles, as in the days of the solemn feasts;")—"they shall walk after the Lord; he shall roar like a lion: when he shall roar the children shall tremble from the west: they shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria; and I will place them in their own house, saith the Lord." Here we have Ephraim visited by the Holy One in the midst of her: brought out of the cities and nations of her

Digitized by Google

captivity by mighty demonstration of the divine power, thus described by Ezekiel; " And I will bring you out from the people, and gather you out of the countries wherein you are scattered, with a mighty hand, and with an outstretched arm, and with fury poured out;" of which acts the terrible impression over all these lands shall be so great, and in the sight of the children of Israel the manifestation so glorious, that, (Jer. xvi. 10,) " it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all lands whither he had driven them." Being thus delivered out of the cities of their captivity, and from the nations that sowed themselves of them, " they shall walk after the Lord," as heretofore they marched out of Egypt under the leading of the cloud and pillar of fire; for it is so written in Ez. xx. 35, " And I will bring you into the wilderness of the land of Egypt, so will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God: and I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the

Digitized by Google

Lord." There is revealed in these words a great natural reformation, and I may say, re-constitution, of which, as appears to me from all the Scriptures, Elias shall return, and be the great instrument in God's hand, as Moses was heretofore. In all which his holy commandments, having walked after the Lord, it is immediately added, "The Lord shall roar like a lion." Now, as saith Jeremiah, "He shall forsake his covert as a lion; for the land is desolate, because of the fierceness of the oppressor, and because of his fierce anger." Now, as saith Isaiah xlii. 13, "He shall go forth as a mighty man, he shall stir up jealousy like a man of war;" and, not to multiply other numerous instances of the same figure used of the same time and circumstances, I refer you to Is. xxxi., where the cause of this mighty putting forth of royal strength and indignation, by the Lion of the Tribe of Judah, is revealed to be the destruction of the Assyrian, who, in all the Prophecies of Isaiah, as also in Micah and Zechariah, is the name to denote the great head of the Anti-christian confederacy in the day of the Lord's glorious advent; ver. 4, "For thus hath the Lord spoken unto me, like as the lion and the young lion roaring on his prey; when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of Hosts come down to fight for Mount Zion, and for the hill thereof—then shall the Assyrian fall with the sword, not of a mighty

Digitized by Google

man; and the sword not of a mean man shall devour him." At that time the great opposer of Christ and usurper of His kingdom, shall have come into His royal city of Jerusalem, and entered into possession of the land of His inheritance, and be ruling with a load of oppression over His saints, and over all the earth; when the fulness of the time being come, He putteth on righteousness as a breast-plate, and a helmet of salvation upon His head; and He putteth on garments of vengeance for clothing, and is clad with zeal as a cloak—For the enemy is come in like a flood, and the Spirit of the Lord doth lift up a standard against him.

When he hath uttered this voice, so sublimely described in Ps. xviii. and xxix.; when he shall have blown the great trumpet of war spoken of by all the prophets, and set up the standard for his people, the effect is thus described in our prophet: "He shall roar; then the children shall tremble from the west; they shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria; and I will place them in their houses, saith the Lord." Here are three distinct places mentioned, from which the children are to come to be placed in their houses: 1st, the west; 2d, Egypt; and 3d, the land of Assyria; of which the two latter, we have already seen, are set forth in the prophet, and indeed in all the prophets, as the places whither the ten tribes were cast out in the anger of the Lord, and whence they are to return when the

Digitized by Google

Lord shall assemble the outcasts of Israel, Isa. vii. 15, 16; xxvii. 13. Wherefore I conclude, as we do in fact see it to be, that the children who tremble from the west are the dispersed of Judah, who are also to be gathered into one. Now it is remarkable, that the trembling is not accompanied with any immediate movement, but that from Egypt is followed by a flight as quick as a bird, and that from Assyria with a flight as quick as a dove, the most rapid of birds, which signifies, that while all the dispersion shall hear the voice of the Lord, however given, and see his standard, however lifted up, those of the west shall either not be called, or, which is more likely, through the oppression of the antichristian king of Babylon, shall not be permitted to obey the summons, which Ephraim from his two hiding places shall gladly hear, and readily obey; and being mustered by the Lord, and reformed into a nation, as is said above, their Shepherd that gathered them shall lead them, and break the Assyrian, when he shall come into our land, and tread in our palaces, (Amos v. 5;) which last monarch of Babylon being broken, the children who trembled from the west at the Lion's roaring, shall come out of their prison, and be given unto their brethren.

There is another passage of the prophet Hosea which casts a steady light upon the mystery into which we inquire, contained in chap. xiii. of which, and the two preceding chapters, I would remark, that they are a striking example

Digitized by Google

of that brief and starting style for which this prophet is remarkable, which contains under it matters very deep, beyond the apparent surface; and all the words of which coming forth at long intervals from a strong and deeply agitated bosom, are as it were the gleam and growlings of the volcano, that tell the beholder of a fearful commotion within, and an imminent danger without. But though I have not been able yet, to my satisfaction, to unravel the secret and invisible link which connects these motions of the prophetic spirit with one another, I have no difficulty whatever in that which follows from verse 9 of chap. xiii. to the end of the prophecy, to which I do now request your attention. "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath." The Lord here toucheth upon the deep root of the controversy which he had with the whole house of Jacob, over whom he desired to be the king, but which he had especially with the house of Israel, who stood up against the line of David, in which he had appointed that the true King of Israel should come: and he says, though by that bitter revolt they had undone themselves, he would be their help, and himself become their king, and save and deliver them. Therefore, in the greatness of his grace he addeth, "the iniquity of Ephraim

Digitized by Google

is bound up; his sin is hid." This is the act of God's forgiveness, and the turning away of iniquity from Jacob, when all Israel shall be saved, as it is written in the prophet Jeremiah, l. 20: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, but they shall not be found; for I will pardon them whom I reserve." To this mystery Paul makes allusion, Rom. xi. where, after the fulness of the Gentiles is come in, or the number of the elect is completed, he saith, "and so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." In Jer. xxxi. this new covenant into which Israel shall be introduced in the wilderness, Ezek. xx. 37, is written at length, and is the same into the promise of which we are brought by the Spirit, and to the free inheritance of which we shall be raised up in the day of the coming of the Lord. But previously to the solemnizing of this new covenant with the house of Israel, there is mentioned, in the same chapter of Jeremiah, a work of great heart-searching and conversion in the midst of Ephraim. Ver. 18. "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God." Nothing can be more conclusive than this, both with respect to the

Digitized by Google

conversion and the return of Ephraim. And now, for the procuring cause of both, observe what follows in the next verse. 22. "How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, a woman shall compass a man:" which is exactly parallel with the famous prophecy given by Isaiah to the house of David, as the assurance of its establishment for ever upon the throne of Israel: "Behold, a virgin shall conceive, and shall bear a son, and shall call his name Emanuel." Now this child hath already been presented unto Judah, and was rejected by her; wherefore the tabernacle of David, and their beautiful temple, are fallen down. But unto the tribes of Israel the Son of the virgin hath not been presented; the new thing which the Lord hath created upon the earth hath not been made known unto Ephraim, to whom it is here expressly promised, as the wonderful spring of that wonderful revolution which is to take place upon them. It is in this same remarkable chapter of Jeremiah, that the lamentation of Rachel for her children occurs, which by Matthew is applied to the cruel murder of the innocents in Bethlehem and Ramah, by the fierce wrath of Herod. For you will perceive, by referring to Neh. xi., that in these cities, though situated in the ancient territory of Judah, did the children of Benjamin, the youngest son of Rachel, dwell, after the captivity; and here also Rachel died, in the extreme anguish of giving birth to Benjamin: so

Digitized by Google

that with great propriety doth the Evangelist apply the passage, "a voice was heard in Ramah, lamentation and bitter weeping; Rachel, weeping for her children, refused to be comforted for her children, because they were not." But when the passage is studied in the prophecy itself, it hath manifestly a much larger application; for it is immediately added by the Lord to his weeping handmaid, "Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy; and there is hope in their end, saith the Lord, that thy children shall come again to their own border." And then follows the large and particular prophecy quoted above concerning Ephraim, the son of Joseph, the son of Rachel, and the head of the tribes. Now, when any prophecy, which is applied in the New Testament to any event, has, in its own place and connexion, a manifest reference to another event, there are only two ways of reconciling the difference: the one is to say, as is generally the case with the present unbelieving generation, "It is quoted by way of accommodation, as any writer may quote an appropriate passage of a poet as he passes along his subject." This I utterly reject and detest as dishonourable to God's word, and the root of that most baneful denial of the prophecy altogether, which has come over the Reformed Churches abroad, and a little, or to speak all the truth, not a little darkened the light unto

Digitized by Google

us. The other, and the truer view of the matter, is, that the one event to which the Spirit applieth it in the New Testament is typical of and intended by God for the furthering of the great future event to which it is primarily and permanently intended to refer. And this is true of the greater part of the prophecies respecting the events of our Lord's advent in humility, which are almost all typical of the events which shall attend his advent in power and glory. For example, his riding into Jerusalem in triumphal state; his cleansing the temple of the money-changers; his transfiguration; his changing water into wine, and many more, which I need not enumerate, are all typical of events to come, and therefore may have these prophetic Scriptures applied to them which foretel those events, and in them their types also. How then are these two events, Rachel weeping for her children that had been slain at Ramah, typical of this weeping of Rachel for her children which shall be comforted in the restoration of Ephraim? The exposition of this will cast much light upon the mystery into which we are inquiring. To take it up from the beginning: the birth of Emanuel, the child of the virgin, was given to the house of David, as the sign of the utter destruction and cutting off of Ephraim from being a nation: "Within threescore and five years Ephraim shall be broken, that it be not a people." It answered the end of God's wisdom to bring on the judgment of Ephraim before he brought into manifestation the sign or

Digitized by Google

cause of it, that is, Emanuel: wherefore he constituted the prophet's son into a type of him for this end, and pledged the fulfilment of it on Shear-Jashub's head, saying, "before the child shall know to refuse the evil and choose the good, the land which thou abhorrest shall be forsaken of both her kings." This, which was pledged upon the head of Shear-Jashub, who was constituted a type for that end, was truly brought to pass, however, by the wrath of Christ, whose royal office they had scorned, in refusing Rehoboam's anointed sceptre, and now more especially in conspiring to cut off David's line. Therefore, as in Christ all the types did meet, it was necessary to show forth, by some demonstration, that, in revenge for the injured honour of him, Ephraim had been broken; and, to make the type good, it must be before the age that children know good from evil. Therefore, by the information of those wise men, who arrived at the very time of the child's age, Herod is set upon the scent of royal jealousy, which he pursues by slaying the infants of Benjamin which dwelt in Bethlehem and Ramah. Now, the very inhumanity of this act doth show me its demonstrative and typical character. For you will observe, from the first passage of Hosea which we quoted, and which may be regarded as the title of the whole prophecy, it is said, "I will avenge the blood of Jezreel upon the house of Jehu," which then reigned. Now, what was the blood of Jezreel to be avenged in the house of Jehu? it was the blood of every

Digitized by Google

living thing that breathed of the line of the former race of kings. And what did Zimri, who introduced that former race? he did the same by every living soul which had in it the blood of Baasha, the father of the former dynasty. And what did Baasha? he did the same by all the seed of Jeroboam, the father of the rebellion. So that royal jealousy was the capital crime of the house of Ephraim, through which the sceptre began, and by which it continued, even by inhuman massacres, until the house of Jehu was cut off, before Shear-Jashub could know good from evil: and in the next reign of Hoshea, who usurped the government, they were all carried away into Assyria. Now all this happened unto them, because of their revolt against the line of Messiah; and it was necessary to shew this, before the child, whom the virgin brought forth, who was the true avenger, should be of age to know good from evil; which was accordingly done by Herod's act of royal jealousy, and was so ordained as to fall upon the house of Benjamin, and not of Judah, because Benjamin was the brother of Joseph, whom Joseph loved as his own soul. But the blow was struck at Ephraim, had indeed been struck 720 years before; and thus what now occurred was only the signification that it was Messiah who struck it then, in vindication of his own royal function, against which they had conspired; which symbolical event doth further shew us, that all which Ephraim hath suffered, she hath suffered in consequence of that fearful revolt against his

Digitized by Google

royal office; just as all which Judah has suffered, she has suffered for her fearful rejection of his claim to be the Messiah. And therein Rachel's weeping in Ramah for these innocents is an apt symbol of her weeping always, even until now, over those ten tribes of Ephraim and Manasseh, and their confederates which have been lost, which have been as if they were not these 2,500 years. And the Spirit of God doth signify that the event of Ramah was the act in which the character of the judgment of them long ago was exemplified: great cruelties, great inhumanity, a visitation of the jealousy of kings, because they had been jealous of the King of kings. But the Lord comforteth Rachel, and declareth that they shall come again from the land of the enemy. Now, seeing that to Ephraim and the ten tribes there hath been awarded hitherto nothing but wrath and cruel and inhuman massacres on Messiah's account, shall there not, think you, be to Ephraim a glorious reaping time? Shall he be the only nation of the earth who shall not profit from the promised seed of Abraham? God's faithfulness, God's grace forbid! he hath not so cast away his people. For Ephraim shall be great, he shall be blessed, he shall be mighty, he shall be the arrow of the Lord, and his bow; and his hands shall be made strong by the hands of the mighty God of Jacob: for Ephraim is my first born. For it is expressly so written in this very fruitful chapter of Jeremiah's prophecy: "Behold, I will bring them from the north country,"

Digitized by Google

whither Judah and Benjamin were never cast. What this means I know not, save that Ephraim, as a nation, shall be the first-born unto Christ, when he shall come to be the Shepherd and the Stone of Israel: for Ephraim hath sowed very bitterly, and he also shall have his reaping time of joy.

This expression, "Ephraim is my first-born," gives the key to another passage with which I have been much puzzled, and which is written in Hosea xi. 1. "When Israel was a child, then I loved him, and called my son out of Egypt." Now we know that this is applied by the Holy Spirit in the New Testament, as a prediction of Christ's being called out of Egypt upon the death of Herod, Matt. ii. 13—20. But when we study the passage and its context in the Book of Hosea, it has a manifest reference to Ephraim, and that to the exclusion of Judah; for the last verse of the chapter says, "But Judah yet ruleth with God, and is faithful with the saints." We do right, therefore, in excluding Judah from this and the three subsequent chapters, and indeed from the whole of this prophecy of Hosea, except where it is by name expressly introduced. Now believing, as I do, that there are no accommodations by the Divine Spirit in the use of the Old Testament Prophecy, but an exact opening of what himself intended in whole or in part, when He first inspired it, I am forced to conclude, that in this passage, "out of Egypt have I called my Son;" there is a prediction of that passage

Digitized by Google

in the life of Christ, when he was taken to Egypt and again brought out of it. The Son here spoken of is Christ, and therefore Israel in the prophecy is a name for Christ. Then the prophecy proceeds to speak of Ephraim's backsliding from the worshipping of God to the worship of Baalim, ver. 2. Then it makes mention of the Lord's teaching him to go as a child is taught by his parent; and of his delivering him from a yoke, and feeding him with his own hand. Then he is threatened with a sorer bondage than that of Egypt, because of the obstinate and iron sinew of his neck, which would not bend itself unto the Lord. Then the desolation is described, and the following verses contain, as we have seen, the promise of his restoration; and in the last verse, Judah is excluded, as has been said.

Philalethes.—Notwithstanding the labours of Bishop Horsley and Mr. Faber, the important part which the house of Israel is once more to perform on the theatre of the world has been greatly overlooked, even by the majority of those who have paid most attention to what relates to their future destinies. If the students of prophecy are disposed to magnify the events of their own times, certainly those who despise prophecy, the statesmen and politicians of the world, are not less disposed to despise remote events, or they would perceive how mean are all the states and wealth of modern Europe, in comparison with the empires which have existed in former times: yet

Digitized by Google

the Assyrian, Babylonian, Medo Persian, Egyptian, Grecian, and Roman Empires have vanished as completely as if they had never had an existence. The Jews alone remain; a never failing miracle; the daily condemnation of the sceptic; and the ready prepared executioners of Divine justice; and while the modern statesmen speculate on the probable destinies of Russia, Turkey, America, and China, they never consider the Jews as worthy of the smallest consideration. You have excited so much interest in my mind concerning them, that I must entreat you to give me any further information in your power.

Aristo.—I will do so gladly, if you are not weary, for I think God's dealings with Israel the great key to the right understanding of his dealings with ourselves, as individuals, as a church, and as a nation.

The doctrine, which we have already derived from the Holy Scripture, concerning Ephraim and the ten tribes, (whom I believe to be signified by the kings of the East, in Rev. xvi., whose way is prepared by the drying up of Euphrates, as heretofore the way of Cyrus and his many kings was prepared; and for the same end of destroying the last king of the mystical Babylon, and setting free the tribes of Judah and Benjamin, which have now for many centuries been locked up in the captivity of that fourth monarchy over which she rules,) is that before the great day of the Lord, they shall be called by the Lord,

Digitized by Google

and be ready to come at his call, in order to maintain the glory and the power of his royal prerogative, when it shall be called in question, and confederated against by the kings of the earth and their people; as heretofore at his former advent, the tribes of Judah and of Benjamin did furnish forth the men and the means, whereby the testimony of his incarnation and resurrection was planted in the nations and kingdoms of the earth: and as these two tribes were honoured to furnish the foundation, yea, and the chief corner-stone of the church that now is, so shall these ten tribes furnish forth the battle-axe, and the weapons of war, whereby the kingdom, that is yet to be, shall be founded on the destruction of the kingdoms which now are, and of all who shall cleave unto their sinking state. Having obtained the hold of this great principle, by a careful and patient investigation of various Scriptures, I would now try its soundness, and enlarge its evidence, by an examination of other passages, which contain any notices concerning the future destination of Ephraim and his outcast brethren.

First, let us consider what is said of Ephraim in Ps. lx., which, by the occasion of triumph upon which it was composed, and by the language of the first five verses, manifestly refers to the time when God turns again unto his scattered and outcast people; and in his controversy for their sakes makes the whole earth to tremble, and be broken: when also

Digitized by Google

he lifts up that banner which is spoken of in all the prophets, from the great prophecy of the Shiloh, to whom the gathering of the people is to be, down to the sixth vial of Rev. xvi., when their way is prepared to the great battle of the Lord, (Is. xi. 10. 12; xviii. 3; Jer. iv. 5, 6.) In this time of the deliverance of his beloved, it is said, Ps. lx. 6, "God hath spoken in his holiness; I will rejoice; I will divide Shechem; I will mete out the valley of Succoth:" which allusion to these two places carries us back to the time of Gideon, when he destroyed the men of Succoth for not refreshing him and his 300 men, in the pursuit of Zebah and Zalmunna, and of his son Abimelech, who destroyed the men of Shechem who had rebelled against him. This allusion to these two events gives us a hint, that they were typical of the retribution which God will render to the false and treacherous friends of his people in the day of their greatest trial and victory. Then it is added, in this Psalm, "Gilead is mine, and Manasseh is mine; Ephraim also is the strength of my head: Judah is my lawgiver." Of Judah, it is the constant attribute to give law, to guide and direct: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come:" and in the day of the exaltation of the mountain of the Lord, "The law shall go forth from Zion, and the word of the Lord from Jerusalem," which is the seat of the men of Judah. If this be the charac-

Digitized by Google

teristic of Judah, then is strength that of Ephraim. "Ephraim is the strength of my head." I think the allusion is to the most valiant men who were chosen to keep the head of the king: as when David fled to Achish, king of Gath, and Achish was going out to battle against Saul, he said unto David, of whose prowess he had often heard, "Therefore I will make thee keeper of mine head for ever." 1 Sam. xxviii. 2. This same office of strength, valour, and trust, is given to Ephraim in Ps. cviii., as that of government also to Judah. Now, I ask, when has this been proved in Ephraim hitherto? It was proved in Judah, by the giving of the sceptre to them, and shall be more so in the time referred to in the Psalm, when all nations shall go up to Jerusalem from year to year, to worship the King, the Lord of Hosts, and to keep the feast of tabernacles, Zech. xiv. 16. But by Ephraim, nothing great or noble has yet been done to entitle her to this high degree in the Lord's confidence; wherefore, I conclude, it remains to be accomplished in the time of the Psalm where it is mentioned, which, in lx. and lviii. is beyond all question that of the returning and triumphal deliverance of his people. I cannot help making one remark farther before leaving the Psalms, which is, that none of the tribes is mentioned save those of Joseph and Judah; for Moses, Numb. xxxii., gave Gilead to Machir, the son of Manasseh, who took it, and dispossessed the Amorite that was in it,

Digitized by Google

and Manasseh, who is mentioned besides Gilead and Ephraim, was one of the sons of Joseph; so that we have Joseph's family gathered together, and declared to be the strength of God's head, while Judah is declared to be his lawgiver, besides which no others are mentioned. Now, so little had the Ephraimite attained to this character before their dispersion, that they were defeated by Jephthah and his Gileadites in the midst of their saucy and proud boastings, Judges xii. So also by the men of Gath, chap. 1. ver. 22: and in general it is said of them, Ps. lxxviii. 9, "The children of Ephraim being armed and carrying bows, turned back in the day of battle." Their mighty promises seem to have inflated their minds, and made them boastful against Gideon and Jephthah: they wished all the renown; but they had no patience nor courage for the fight; because the time was not yet come. Just as Judah, expecting the sovereignty and legislation of kingdoms before the time to which the promise referred, was cut off in the presumption and pride of his heart; so Ephraim, expecting on all occasions the honour and glory of battle before the time against which it will come to him, was contumacious against God, and jealous of every valiant man.

Now, very similar to this distinction between Ephraim and Judah, is another, which is taken by the Prophet Hosea x. 11, against the same times, "I will make Ephraim to ride, Judah

Digitized by Google

shall plow, and Jacob shall break his clod." But this must be studied along with the context, which wholly concerneth Ephraim and his royal city of Samaria. In ver. 9, is stated, the long continuance of their backsliding and sinfulness, even from the days of the transgression of Gibeah, which they did not avenge as they ought to have done, because of their own relaxation of righteous duty: in the 10th verse, comes their servitude to the nations, like that of a heifer which is bound to the yoke, and drags continually between two furrows; then in ver. 11, the Lord beautifully represents the altered condition of Ephraim. "Ephraim is as a heifer that is taught, and loveth to tread out the corn;" taught as it were from my word to know her high distinction of treading down, and spoiling his enemies, and loving to be employed in that most glorious work: as a heifer loves above all the works of husbandry to tread out the corn; in which work, being unmuzzled and permitted to eat at their pleasure, the beasts grew fat, and plump, and beautiful. "But I passed over upon her fair neck," as one that binds her to the yoke to plough in the furrow, and changes her sleek beauty into bare and galled nakedness: I brought her into captivity, and dashed to the ground all those lessons of power and glory which I had taught her in her youth; but he adds, "I will make Ephraim to ride, and Judah shall plow, and Jacob shall break his clods." I will restore Ephraim

Digitized by Google

to his promised glory, and he shall ride upon the high places of the earth in glory and triumph. Judah shall plough, or cultivate the nations after the other has trampled their grandeur and glory under foot, sending forth the feet of the ox and the ass, and sowing beside all waters the law and the testimony of God: in which diligent work she shall be assisted and helped by all the tribes of Jacob, whose dignity shall yet be as much inferior to the other two, as is his who breaks the clods to that of the good husbandman who holds the plow, or to that of the master who rides at his ease and overlooks the whole. That this is the true interpretation, is apparent from the following: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord till he come and rain righteousness upon you." Such, then, in the day of the great seed time of righteousness, and reaping time of blessedness, is the dignity of Ephraim, beside Judah and the rest of his brethren: and seeing the rest of this prophecy fulfilled; seeing Ephraim bound between her two furrows; seeing her fair and voluptuous neck peeled and furrowed with the yoke, and scourged with the whip; I look to see when she shall be made to ride in liberty and power by the same Lord who hath brought her into bondage.

Before quitting this similitude of Ephraim, as a heifer treading out the corn, I cannot

Digitized by Google

deny myself the satisfaction of referring you to the burden of Ephraim, in Is. xxviii., where the Lord shews to us, first his fatness and lustihood, drunkenness and vain glory; then passes over her fair neck with such a scourge and desolation as makes one's ears to tingle, for it passes from Ephraim to the whole earth; and descends upon it as it did upon the Canaanites in the valley of Gibeon, and upon the Philistines in Mount Perazim; but mark how the chapter concludes with the description of the great threshing of the nations, for which Ephraim is prepared of old, by that word of Moses, "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth;" which ancient designation of Ephraim to the threshing of the nations is recognized in the passage before us; "Ephraim is a heifer that is taught, and loveth to tread out the corn." Not so with the judgment on Ariel or Jerusalem, which is contained in the following chapter of Isaiah, whose crime is ignorance of the book, and reading of the book, which, as the lawgivers of the earth, they ought to have opened for the instruction of mankind: and the restoration of these is not to the treading and threshing of the nations; but to understanding, ver. 24. "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." This suggests an addition to the great idea of Ephraim's destination, which

Digitized by Google

we are endeavouring to unfold, that Ephraim was originally set apart by God for valour and strength, as Judah for lawgiving and wisdom; that it was a part of God's purpose it should be so; but Ephraim having, in the cases of Sisera and Jephtha, those heroic deliverers of Israel, shewn only contumacy and saucy discontent, instead of valour and prowess for the good of the whole nation; and having headed the insurrection of the ten tribes, and sought to enthral Judah, and cut off the line of David; because of her cowardice when there was need of valour; and of her envy when there was need of unity; and her discontent when she should have rejoiced with the valiant; and her insurrection, and her other braggart and boastful qualities; because of this desertion and abuse of her talent and inheritance, she was cut off and sent into ignoble and unknown captivity, until the Lord, having sufficiently avenged himself upon her, for her disappointment of him, shall turn to her again, and make her indeed the strength of his head, and the weapon of his right hand; and this cause for her rejection is expressly given for her rejection in Ps. lxxviii. "That they turned back in the day of battle, and kept not the covenant of God, and refused to walk in his law; and forgot his works and his wonders that he had shewed them."

This idea, of Ephraim's proper and peculiar calling unto valour and might in the defence of the Lord's glory against his enemies, is much

Digitized by Google

confirmed by Ps. lxxx., to which I would next direct your attention. You will remember, that it is written in the blessing of God upon Joseph, "hence is the Shepherd and the Stone of Israel," which I supposed to have a literal fulfilment, when Christ shall become the Shepherd of Israel, to gather them, and to stand and feed them in the strength of the Lord; when he shall become the stone of Israel, to break the fourfold Colossus of their oppressors in pieces; and when, as the breaker, he shall come up before his flock, Mic. ii. 13; indeed, I give the 12th and 13th verses of the second chapter of Micah as a full and sufficient comment upon the words of Jacob's blessing upon Joseph, "hence is the Shepherd and Stone of Israel." Now, the lxxxth Psalm opens with the very name, "Give ear, O Shepherd of Israel," and it continues, by giving him a special guardianship over Joseph; yea, as if in this capacity he belonged to Joseph, as regularly as in the capacity of the Shiloh he belongs unto Judah: "Thou that leadest Joseph like a flock." This is a very remarkable coincidence indeed with Jacob's blessing, and not to be otherwise explained than by the supposition that it pertains to Christ, when he appears as the Shepherd or King of Israel, to manifest himself first unto Joseph. And thus it proceeds: "Thou that dwellest between the cherubims, shine forth; before Ephraim, Benjamin, and Manasseh, stir up thy strength, and come and save us." This has a reference to the order of march in which

Digitized by Google

the army of the tribes were wont to proceed through the desert; the camp of Ephraim, which consisted of Ephraim, and Benjamin, and Manasseh, following immediately behind the ark of the covenant and the tabernacle, which, encompassed with the Levites, moved right onward in their van. And the meaning of the supplication is, that the Lord would shine forth as in the times of old, and stir up his strength before these tribes, which, together, did compose the camp of Ephraim; and it is remarkable, that none of the other camps of Judah, Reuben, and Dan, are mentioned. Then the Psalm describes the Lord's bringing up of the goodly vine out of Egypt, and planting it in his land, its desolation and wasteness, by the invasion of every wild beast of the forest, and mightily prays him to return and visit this vine; and "let thy hand be upon the man of thy right hand, upon the son of man, whom thou hast made strong for thyself." Now, when I compare these words with the words of Joseph's blessing, the whole mystery opens to my view still more. That blessing, which the church here prays to be upon the son of man, is pronounced by Jacob to his son Joseph, and almost in the same words, "the arms of his hands were made strong by the hands of the mighty God of Jacob." This, I say, opens to me the whole mystery of Joseph and his children, that they were set to be for a type of Messiah in his character of the Shepherd and Stone of Israel, as Judah was set to be a type

Digitized by Google

of him as the lawgiver and the ruler; and that the words, "from hence is the Shepherd and the Stone of Israel," is as much the key to this purpose of Joseph, as "until Shiloh come," is the key to the purpose of Judah. For no one person, except Adam, may be said to have been a complete and perfect type of Christ: from that time forward the types are in fragments; one presenting one part, and another another part; and, like a beautiful Mosaic, they do together compose the picture and present the similitude of Christ. Joseph, being to this chosen, had visions of royal preferment above his father and mother, and all his brethren, and for the envy thereof is brought into the pit, an emblem of Ephraim's captivity: and, to perfect the resemblance, we have sight of him in the dungeon of Egypt: so was Christ, because he declared himself to be a king, brought unto the dust of death, and the prison-house of the tomb: thence Joseph was raised to the right hand of Pharaoh, and saved both Israel and Egypt, the the church and the world: this came upon the heart of him that was separated from his brethren, as it also came into the great Antitype who was cut off for the people. To carry on this goodly work of typifying the power and glory of Messiah in the destruction of all his enemies, was Ephraim set apart, and blessed: but he failed, and for that failure was cut off, as Adam had been before him, and as Judah hath been after him. They all were set for types, to serve for the forerunners of Him that was to

Digitized by Google

come: they all set up for themselves, to become independent, to be as gods, and for this they were cut off, and shall continue cut off, until the time of the restitution of all things. But if the type of Adam is to be recomposed out of the pieces into which Satan broke it, and constituted glorious upon the earth in the holy city of the risen saints; and if the type of Judah, the lawgiver and sceptre-bearer, is to be recomposed gloriously in the Jerusalem which is to be the metropolis of nations, then shall the type of Ephraim, the mighty man of war, and the faithful father of nations, be also recomposed gloriously in the time when the Lord comes as a man of war, shall break all his enemies in pieces, and for a while compel the rebellious earth, with a rod of iron, to the acknowledgment of his sovereignty: then, indeed, shall the Shepherd of Israel lead Joseph like a flock; then shall he shine forth from between the cherubims; then before Ephraim, and Benjamin, and Manasseh, he shall stir up his strength, and come and save us.

That the Lord is to make use of Ephraim in these days for his battle-axe and weapons of war, to break the nations, and destroy the kingdoms, is further manifest from a very peculiar expression used of him in Zech. x. 8: "I will hiss for them" (Ephraim.) To understand the meaning of this, you must know, that in the south of Europe to this day, as well as in the East, when they would call the attention of a friend, and draw him to them, which we are

Digitized by Google

wont to do with a—Hem! they do it with a hiss; so that you will hear, as you pass along the streets, not the *m's*, but the *s's;* and the people will instantly turn round to the voice, to see who it is that called, and for whom he called. Even so, with the ease with which a man summons with a hiss his friend close at hand, the Lord declares that he shall summon Ephraim; and with the promptitude with which that friend turns to the familiar call, and flies to the side of his friend who called him, shall Ephraim turn in that day unto the Lord, and come to the place of his call. Now, there are only two other passages in which this form of expression is used, and in both cases it is for warlike and destructive ends. The first is Isa. v. 25: "And he will lift up an ensign to the nations from afar, and will hiss unto them from the end of the earth; and behold, they shall come with speed, and swiftly:" then, to represent the purpose for which they are so swiftly summoned by the hiss of the Lord of Hosts, "whose arrows are sharp, and all their bows bent, their horses hoofs shall be counted like flint, and their wheels like a whirlwind," &c. Now, all this is descriptive of the successive and sweeping invasions with which the Lord, in his wrath, was to overwhelm the people of his covenant, when they should have broken it and trampled it under foot, including the Assyrian, the Babylonian, the Roman, the Goth, the Saracen, the Turk, and finally Ephraim, who shall in the end be brought up, his swift witnesses, his true

Digitized by Google

sanctified ones, who rejoice in his highness. And as the former have been so swift and so terrible when they came, so swift and terrible do I judge the last will be, when the time shall come to hiss for Ephraim, and to gather him. The other passage is Isa. vii. 18: "And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; and they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes." That this is spoken of figuratively of the two great military powers which the Lord was to bring up from these two lands, is manifest, both from the verse which precedes and the verse which follows, in both of which the king of Assyria is expressly mentioned by name; and the desolation he would bring is particularly described in the verses that follow, to the end of the chapter. These two instances, the only ones in Scripture where the expression is used, besides this third time of Ephraim, would lead us to conclude, that for the same end of judgment are warlike acts in Ephraim to be hissed for by the Lord in the latter times; but that this conclusion may not rest upon analogy merely, let us study the context, beginning at Zech. x. 7. "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; thine heart shall rejoice in the Lord." These

Digitized by Google

figures of a mighty man rejoicing by means of wine, are said of the Lord himself, in Ps. lxxviii.; "The Lord awaked as one out of sleep, like a mighty man that shouteth by reason of wine." Then follows a splendid prophecy of their return, which I wonder much that any one can gainsay, or dare doubt: "I will hiss for them, and gather them; for I have redeemed them, and they shall increase, as they have increased; and I will sow them among the people, and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them: and he shall pass through the sea with affliction, and shall smite the waves in the sea; and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away: and I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord."

While I thus maintain the specialty of Ephraim's vocation in the latter times, to do the Lord service as a man of war, I deny not the like unto Judah, when she shall have been delivered out of the bondage of the fourth monarchy by the might of Ephraim, and the outcast tribes. For though Ephraim no doubt be in captivity and cruel bondage somewhere, yet is it not within the bounds of the daughter of Babylon, where Judah is held in sore and

Digitized by Google

ignominious thraldom. Then the Assyrian, the last head of Babylon, the personal Antichrist, or by whatever name you call him, who shall rule the nations, must first be broken, before the tribes of Benjamin can put forth their prowess: and of a long time he hath been ordained to fall upon the holy mountain, before that Shepherd whom the Lord will appoint over Israel. After which, that Judah will be called upon for her arm, as well as all the other saints of God, is manifest, from all the Scriptures which speak of these things; and from none more than from the first part of this very chapter, where the future deeds of Judah are celebrated in no mean terms. Ver. 3. "Mine anger was kindled against the Shepherds," who shall then have the rule and government in the church, "and I will punish the goats," in that day of judgment when the goats, or apostate church, shall be upon the left, and the sheep upon the right hand of the Judge; "for the Lord of Hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle," upon which he will ride over all the necks of his enemies. The horse is the emblem of imperial and sovereign dominion, which always pertaineth unto Judah. "Out of him came forth the corner," (i. e. the foundation stone, the tried stone, the precious corner stone, the sure foundation laid in Zion, which the Apostle Peter applieth unto Christ,) "out of him the nail," as it is written, Isa. xxii. 23, in a prophecy which Christ ap-

Digitized by Google

plieth to himself; "and I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his Father's house; and they shall hang upon him all the glory of his Father's house," &c. But as the house of Judah stumbled upon the foundation stone, and were broken, so did they cut down the nail fastened in a sure place, and the burden of the royal glory, which was hung upon it, hath for a while been cut off. "Out of her the battle-bow:" I can no where find this used as an emblem of Christ, though in Psalm xlv. and elsewhere, he is represented as casting abroad "sharp arrows against his enemies:" and in the preceding chapter he is said to bend Judah, and to fill the bow with Ephraim; so that if the battle-bow come forth from Judah, the arrows which scatter death come forth from Ephraim. "Out of him every oppressor together;" or every ruler and governor, to signify that with her resideth all government and dominion. Then it follows, in a magnificent strain, "And they shall be as mighty men, which break down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them; and the riders on horses shall be confounded: and I will strengthen the house of Judah." Such is the princely and warlike distinction of Judah also in those days, of which it is said concerning the saints of God, in Psalm cxlix., "Let the high praises of God be in their mouth, and a two-edged sword in their hands, to execute vengeance upon the heathen, and punish-

Digitized by Google

ment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute the judgment written: this honour have all his saints."

There is one other prophecy concerning the future distinction of Judah and Ephraim, which I have reserved unto the last, because it has the appearance of being one of the most distinct, though it be also one of the most difficult. It is written in Zech. ix. 9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." This verse is referred, by the Spirit, to our Lord's riding into Jerusalem, not many days before his crucifixion; and it presents the aspect in which he has continued since that time to be preached to us, as our humble King, bringing to us salvation; and in which he shall continue to be preached until he come again to judgment. For the prophets saw things, not according to the order of years and centuries, but as it were in a succession of aspects. That was one aspect of the coming King, and it is a steady emblem of his continuance since that time; not a king upon a throne, ruling and governing, but a king riding upon an ass, and bringing salvation. Then comes the second aspect of our King. Ver. 10. "And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle-bow shall be cut off." Now, Ephraim must have his chariot,

Digitized by Google

and Jerusalem her horse of war, and Judah her battle-bow, before they can be cut off. For at the time the prophet prophesied, Ephraim was cast out and lost; and Judah had no sovereign rule nor military strength. Besides, it is posterior to the period of salvation, and must denote a time when the chariot of war shall be the emblem of Ephraim upon the earth, and the imperial horse the emblem of Jerusalem, and the battle-bow of both; that is, when they shall have the necks of all nations under them, and ride upon the high places of the earth. Having accomplished his purpose of judgment by the hands of Ephraim, and governed by the hands of Jerusalem, he declares, that he shall take away these emblems of warlike power from the hands of his people, "and he shall speak peace to the heathen;" after they have been made to bow under his people, he shall proclaim peace to them, "and his dominion shall be from sea to sea, and from the rivers to the end of the earth." Then is the millennial peace and blessedness, between which and the period of bringing salvation there is a time when Ephraim rides the war-chariot, and Judah the proud horse of triumph against the nations, who have rebelled against the law of the humble king, and refused to receive his salvation. I wish our spiritual millenarians, or I should rather call them our philosophizing optimists, would consider this aspect of war and judgment intervening between that of salvation and peace, ver. 11, 12,

Digitized by Google

"As for thee also," that is, the daughter of Zion and Jerusalem, already spoken to in the second person, "by the blood of thy covenant;" (i. e. the blood of Christ, who died that the nation should not perish, and from whom shall the Jewish people have their nationality preserved as graciously until the time of their restoration, as the church is kept by the power of God for that inheritance in the heavens, which is ready to be revealed in the latter times;) "I have sent forth thy prisoners out of the pit where is no water." This I take to represent the captivity of Judah under the emblem of Jeremiah's imprisonment in the dungeon of Malchiah, of which it is thus written, Jer. xxxviii. 6, "Then took they Jeremiah and cast him into the dungeon of Malchiah, the son of Hammelech, that was in the court of the prison; and they let down Jeremiah with cords: and in the dungeon there was no water, but mire; so Jeremiah sunk in the mire." To this, I think, there is a manifest allusion in the text, for I do not find the same expression used any where in Scripture, except in the case of Joseph, to which I have already alluded, as being typical of the captivity of Ephraim, and so judge I that of Jeremiah to be here referred to as an emblem of the captivity of Judah, who is spoken to in the passage before us. It is further manifest, that Judah is the captive here in the dungeon without water, from her being told, in the following verse, to "turn unto the strong hold;"

Digitized by Google

which is applied to the tower of Edar in Micah, a figure of Christ, or of Jerusalem the city of the great King, which in Jeremiah is called, "The habitation of the strong:" if it be Christ, then, it signifies her conversion to him: if it be Jerusalem, then it signifies their return to their own land; "even to-day, do I declare, I will render double unto thee:" according as it is also written of this same period, in Is. lxi. 7, "For your shame ye shall have double." Now, mark what follows their return from the house of bondage, ver. 13, "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made them as the sword of a mighty man:" When I have bent Judah, out of which is to come the battle bow, and filled the bow with Ephraim; a happy figure to denote their combination in the warfare of the Lord, that they shall make, as it were, but one weapon between them, and be in the Lord's hand as one instrument of war. This is after the redemption of the captives of Judah, which, we have seen, is to be by the means of Ephraim; then Ephraim, acknowledging the supreme place of Judah, shall be at his command, to be launched forth from her, as the arrow is launched from the bow. It is remarkable, that this emblem of the arrow, or polished shaft, is used to denote the might and deadly wrath of Christ in that terrible day of the Lord, Is. xlix. 2, "In the shadow of his hand hath he hid me, and made

Digitized by Google

me a polished shaft, in his quiver hath he hid me." And the arrow is continually used to denote the fleetness and certainty of the Lord's direful vengeance, as in Ps. xxi. "Therefore shalt thou (the King) make them to turn their back when thou shalt make ready thine arrows upon the strings against the face of them." From which I conclude, that ever after the union of the tribes, and their necessary co-operation, Ephraim, which filleth the bow, shall be the great strength of the Lord's battle, and instrument of his destructiveness against all those that are his foes: "and raised up thy sons, O Zion, against thy sons, O Greece:" this occurring after the return of the captives, leads me to believe, that it is parallel with that prophecy concerning Gog and Magog, which is written in Ezek. xxxviii. and xxxix., when the various nations of the West and North, which lay towards Greece, and were mostly derived from the stock of Javan, the father of the Greeks, and are represented as coming up against the people of Israel, dwelling at peace in their own land, which is therefore called, "the land of unwalled villages;" of whose destruction the Lord doth prophecy in the proudest strain, saying, "I will smite the bow out of thy left hand, and will cause thine arrows to fall out of thy right hand; thou shalt fall upon the mountains of Israel, thou and all thy bands:" but no where is this last destruction of the enemies of the Lord in lan-

Digitized by Google

guage so magnificent, as in the remainder of this prophecy of Zech. ix. 13, "And the Lord shall be seen over them, and his arrows shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of Hosts shall defend them, and they shall devour and subdue with sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar: and the Lord their God shall save them in that day, as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land: for how great is his goodness, and how great is his beauty! corn shall make the young man cheerful, and new wine the maids."

Philalethes.—In our conversation on the times of the Gentiles, and subsequently also, you mentioned the Code of Justinian, and the French Revolution, as occurring at the exact distance of 1260 years from each other: it would be a striking coincidence, though not absolutely necessary, if an event affecting the Jews exclusively, could be found occurring at the same time as the judgment on the Papal Apostacy.

Anastasius.—You will find such an event noted by the Jews themselves: there is a very eloquent *precis* of the persecutions and injuries which they have undergone for sixteen centuries, inserted in the history of the Proceed-

Digitized by Google

ings of the Meeting of Delegates, from the Jews throughout every part of the then French Empire in 1806, and of the Sanhedrim in 1807. After speaking of various causes, which had tended to ameliorate their condition latterly, the writer adds, (p. 14,)—*De là, résultèrent les demandes qui, dans les cahiers rédigés en* 1789, *proposèrent d'ouvrir à tous ceux de notre religion, les moyens de nous rendre plus utiles. Dès le premier d'Octobre, même année, l'un des membres des états-généraux, obtint de l'assemblée, que dans une seance particulière, elle traiterait de l'etat des Juifs en France.* From this time various decrees were made in their favour; on which another of their body expresses himself thus:—*Il est donc arrivé ce jour où le voile, qui nous couvrait d'humiliation, s'est dechiré; nous les récupérons enfin, ces droits, qui depius plus de dix-huit siècles, nous avaient été ravis: combien ne devons-nous pas reconnaître en ce moment, la clémence merveilleuse du Dieu de nos ancêtres!* p. 21.

Whatever be their destination, or the mode of their restoration, we have a clear and obvious duty to perform, which is to wash our hands of the iniquities which our forefathers have heaped upon them, and assist them by all means, and especially by our prayers.

Daughter of Zion, from the dust
Exalt thy fallen head;
Again in thy Redeemer trust,
He calls thee from the dead.

Digitized by Google

Awake, awake, put on thy strength,
Thy beautiful array;
The day of freedom dawns at length,
The Lord's appointed day.

Rebuild thy walls, thy bounds enlarge,
And send thy Heralds forth;
Say to the South—"Give up thy charge,
And keep not back, O North."

They come, they come;—thine exiled band,
Where'er they rest or roam,
Have heard thy voice in distant lands,
And hasten to their home.

Digitized by Google

CONVERSATION THE ELEVENTH.

What is revealed concerning the Time-State of the Church?

Philalethes.—In our former conversations upon the times of the Gentiles, and the times of the Jews, we did not enter much into the subject of the Catholic Church; but I am anxious to hear what you can produce from Scripture relating to it.

Anastasius.—Before it is possible to answer this inquiry, you must be somewhat more explicit in the terms of your proposition. The Catholic Church is made by many writers to include elect angels as well as elect men, and it may properly be extended so as to include all that portion of creature, be it composed of matter, spirit, or the highest intelligences, which is upheld by the power of God, in virtue of the humiliation of His Son. Does your question then relate to the word Church in this sense, or to it in a more confined view?

Philalethes.—I mean only so much of the Church as relates to it in time; that is, from the days of Adam to the period when man shall be no more; if ever such a period should arrive.

Aristo.—Doubtless it is necessary, in the first

Digitized by Google

place, to define the meaning of the word Church; and though some of our older divines do use it in the sense to which *Anastasius* has referred, yet the more correct definition is, "the body of Christ, with Him its head:" that is, the God-man, with those whom it has pleased the Father to give him: of these none are manifest till the day of redemption of the body. Eph. iv. 30; Rom. viii. 23; 1 John iii. 2. One of the necessary properties of the church is, that in its present state it should be invisible, which is the great key to a visible church; and all the ordinances of a church are to help us out of this condition of invisibility, and to carry on worship by visible signs; sin having produced an obscuration of the Deity, the only proper and lawful object of adoration. This idea will therefore not only exclude the higher intelligences from forming a part of our present consideration, but the millennial state of the church also. First, then, it is to be observed, that for a Man-Christ-Church, that is, a church which was to manifest the mysteries of redeeming love, a fall was absolutely necessary. The Paradisaical state is the perfect idea of a church set forth for an emblem. First, the persons: are Adam with Eve in his side, which is Christ with his church in him, 1 Cor. xv. 45. 47; Eph. v. 31, 32. Next, Adam and Eve together, represent Christ and the church in their separate conditions, which is that in which we now are. Eve presented to Adam on the morning of the Sabbath, is the church presented to Christ on

Digitized by Google

the morning of the Sabbatism. The marriage of Adam and Eve, and the grant, "let *them* have dominion," Gen. i. 26, sets forth that the dominion was to be to them both, and indicates the marriage of Christ and his church, from whence there will be great fruitfulness during the millennium: so that we have herein represented the spouse looking to her lord, and united to him, her consequent dominion, and increase of spiritual children.

Anastasius.—I have often wondered at the loose manner in which modern divines consider the figures of Scripture to be used, and especially those of the Marriage Supper of the Lamb, the Wedding, &c.; if they had borne in mind, that marriage was instituted for fruitfulness, they would have perceived that there must be produce from this marriage also, and that therefore the next coming of the Son of Man could not be to burn up this planet, with all its inhabitants, in an instant of time.

Aristo.—All the force, propriety, and meaning of divine imagery is indeed frittered away. Now, passing from the *persons*, consider also the *things* in Paradise. There were under Adam all creatures, and all fruits of the earth, which garden, a well cultivated place, is described in Ezek. xxviii. 13, as perfect beauty, and is an emblem of the regenerate creation under the church's dominion. In that garden were the trees of life and of death: the one represented the perfect state of the church, and the other the possibility of a fall, and thereby revealing

Digitized by Google

to the creature its own fallibility: Satan too, the prince of evil, was there. The creation in its first state was liable to evil from without, and the tempter was without, yet the means of its temptation were partly within itself; the avenue to evil was within, the trees being part of that creation of which Adam himself was head. Man was the last and noblest of God's works, and therefore he was in the highest and best circumstances to show the fallibility of every creature. He had dominion without a rival, and was head of a race, whilst his only acknowledgment of inferiority was not to eat of one tree; it was the least possible command; the smallest possible test of his holding from the Head; the peppercorn rent, by which he held from his chief in fee, corroborated by the threat, and consequent fear of death. When man fell, the church-state properly began, like a ship sent forth from the haven, and reduced to a wreck. In communicating to Adam the promise of Christ, the church was founded, and from that moment the church was suspended upon the hope of Christ; faith was instituted, and she looked forward to Him. As long as Adam was perfect in Paradise, he was the type of Christ; but when he fell, the type was broken, and presented one great lie: then the only way by which Christ could be realized by the church was by a promise; for when Adam failed of being a visible representation of what was to come, then faith was the only possible means of that hope being preserved. Adam,

Digitized by Google

instead of being brought into a worse condition by the fall, was, with the promise conjoined to it, introduced into a higher condition, for the very promise, coming from God, was a reality. Adam then became an heir of that of which he had formerly been only the symbol. This promise was to the race, and constituted the Gospel of the church; this kept her always looking forward, and when the Lord cannot get her to look forward, then he brings judgment on her. An outward and visible ordinance was however necessary to be superadded to the promise, in order to shew out the future object; and this ordinance was sacrifice. The promise was, that Christ should bruise the serpent's head, and that he should bruise Christ's heel; the threat had been death, and consequently death of all in him; and the reason why death did not take hold of him, and of all in him immediately, was the pre-determinate purpose of God, that His Son should come to die. Sacrifice signified that life had been lost, and that by the sacrifice of life, life would be recovered; sacrifice, therefore, shews forth the redemption; and be it remembered, that the fruitfulness of the material earth was held, and lost, on precisely the same conditions as the primæval blessedness of Adam himself. The essence of sacrifice consisted in the fire coming down from heaven to consume it, in which you may perceive the resurrection; for the resurrection of the saints, and purification of the earth, is by fire: in this also is a memorial of the

Digitized by Google

church's redemption from the grave by the baptism of fire, with which all visible things are to be purged. Here then are the promise and ordinances which formed the constitution of the primitive church, such as she continued till the deluge. Although the principle of election was not declared till Abraham, yet it is obvious that God was acting on this principle from the beginning: for in Seth's line we have worship, prophecy, preaching, salvation, (from the flood,) and translation. In the line of Cain, we have murder, acquisition of property, sensual invention, and mining in the earth, to which they took: the one line looked on the earth as a cursed thing, the other took to it with delight. These different objects, pursued by the two different lines, are remarkably signified in the meaning of their respective names. Confusion again came into this church by the children of Seth forgetting to look forward to the promise of Christ, and joining themselves to the children of Cain; and thus they ceased to be a race looking forward to the redemption of the earth, and therefore ceased to be a church: for the great object of a church being placed upon the earth, is to testify to all that it is under the curse, and has need of a redemption. When Enoch had fulfiled his testimony, he was not taken till Methuselah was born, whose name signified the thing of which his father had prophesied, and of which therefore he became the sign: Methuselah's great age setting forth the long-suffering of God, as I explained in a former

Digitized by Google

conversation. Before the deluge, there was not only a budding of the doctrine of election in the family of Seth, which was not developed till the time of Abraham, but also a division of clean and unclean; and this also was an intimation of election. Of every judgment there are two parts; condemnation and punishment of the wicked thing, to set forth the eternal judgment; and a salvation of the church, to set forth her ultimate salvation. Baptism is an antitype of this, 1 Pet. iii. 21: it introduces our mortal creature, the old man, creature substance, into the fellowship of Christ's sufferings; and the spiritual man, that is, the man of hope, into the life of regeneration in which we are risen, and sit with Him. This explains the design of the deluge; the earth came into a state of suffering; the creatures were brought at that time into a worse condition than they were before. The ark represented the visible church, in which would be contained the saved, (as far as man can see,) and also the salvation hope, in which was all the Gospel that would be set forth. Ham being in the ark, shows that the intention of God was, that the reprobate should be in the visible church.

The deluge was a judgment on apostacy. Noah coming out of the ark was a new epoch, because there was a covenant made, and a promise given, that the earth shall be no more overflowed with water; which, in the theology of it, signifies that the Lord would bring it no

Digitized by Google

lower in the state of suffering; and the bow was the ordinance of this covenant. The dispensation from Noah to Abraham is a kind of preliminary to the Jewish dispensation; and it is clear that one is included in the other, from the promise being made to Shem, that he should possess the tents of Japheth. God gave all things to man, except the blood, which he reserved for himself. This church was punished by the judgment at Babel. They endeavoured to keep themselves together, instead of spreading themselves over the earth, to replenish and subdue it, which was an insurrection against God's purpose: the trespass of the church was their putting their trust in the hosts of heaven, which they worshipped on that tower, and not in the promise of the bow, given to their progenitor Noah.

The calling of Abraham, who was saved from the ignorance and idolatry of the nations, was a third epoch in the church. The two new ideas set forth to Abraham were, possession of the earth, and election. It was necessary that Abraham should be unpossessed of every foot of ground, and live by promise; for God shews forth every principle by its contrary, so that before there could be a possession shewn forth, there must be a no-possession. This was figured both by his being called out of his own country, and from his father's home, and also by the 430 years' captivity of his descendants; and thence the necessity for the delay, that the non-possession might be made clearly out. So of

Digitized by Google

the election: before Noah's time the whole world was allowed to come into a state of idolatry; but from the deluge to the end of the ages, a chosen body was always to be preserved. The family to whom this possession of the earth and preservation from apostacy was promised, was obliged not only to be in no possession, but even brought into bondage, to shew the bondage even of these under Satan. To establish election, it was necessary that the whole world should worship the creature, which is the worship of the devil. Abraham being drawn out, set forth that the creature must be brought into the condition of devil-worship, before it could be shewn that he can be brought to worship the Creator. The new ordinance was circumcision, a sign of righteousness by faith: for circumcision to be a good ordinance, it must imply faith, because it was a sign and seal of that faith in the promise which had been given him; and it expresses also, in most unequivocal language, the true thing signified, namely, the cutting off of the flesh; the cutting off of all that comes by flesh, and by natural generation, and the transfer of Abraham into the church, or saved state. Thus, by every visible ordinance, does God shew forth his purpose to his spiritual church; bondage in Egypt testifying they were slaves, that eternal necessary state for every creature to pass under the bondage of sin, before it can duly offer the highest acts of worship to the Creator; and circumcision testifying its cutting off of this

Digitized by Google

state, in order to enter into another. It is an eternal necessary truth, that the creature, before it can worship the Creator, must pass into the bondage of sin, and be delivered out of it.

As the covenant of circumcision did not annul that of Noah, so that of Moses did not vitiate that of Abraham. A great deal of matter is conveyed in the history of God's transactions with Moses. There are three codes of laws promulgated. I. Moral; in the giving of which, God spake with his own lips, namely, in the ten commandments; which gives this the pre-eminent distinction. II. Political. This was given in Moses' first interview with God, and was confirmed in the blood of bulls, &c. The three feasts at which the people were to appear at Jerusalem were part of the nationality upon which they held the land; still further proved by the Sabbaths which were given to the land. III. Levitical. This was given after the others, and after Moses had been forty days with God.

I. The moral concerns persons only, and each man as a living soul: it consists wholly of negatives, every one of which denies that man, in his present state, is fit for the service of God. Thus it points out the distinction between righteousness and unrighteousness, and thereby prepares the man for the Gospel of grace; for the doctrine of original sin is the *sine quâ non* to that of redemption, and hence is a part of all religion, as well as of the Christian. Hence is Christ the end of the law as the only righteous

Digitized by Google

one. It defined the righteousness of Christ before-hand, and singled him out; and it testifies the necessity of a Redeemer, for as it expresses the mind of God, it shews that Adam could not be competent to keep it.

II. The political code was intended to shadow forth the government into which the church, under Christ her head, shall be put in the triumphant state: this will be realized in Christ, the Judge, and the church, the assessor of judgment; and that is the reason why Christ is oftener called Judge than King, and his kingdom oftener the Judgment than the Kingdom; and hence God set up His polity in a Judge, and not in a King. As the judge was inferior to the king, although ostensibly exercising the government, so the church, the assessor in judgment, is inferior to Christ the King: so that when we sit on Christ's throne, we shall see him sitting upon a higher throne. God is not manifested in any ordinance, but only in Christ; Christ is represented in the ordinances. Slaves entered into the polity of Israel, and being placed beneath the freemen, indicated that in the blessed state of the church, besides the Jewish people in the flesh, over whom it rules, there will be the peoples of the earth, who were represented by the slaves; and hence in Isaiah the word slave is to be construed only as an inferior state to the ruling people.

III. The Levitical code was the shewing forth of Christ's incarnation; the temple, his body;

Digitized by Google

and the sacrifices, his sacrifice The holy of holies of the temple was evidently emblematical of his divinity, into the understanding of which the apostles could enter but seldom, while he was upon earth: and the vail being rent, was when the Holy Spirit permitted us to enter into, and see, the divinity within. The holy place represented Christ's humanity inhabited by the Spirit. The Levites represented the true spiritual church inhabited by the same Spirit; while the court of all Israel shewed forth the body of Christ visible, that is, the holy flesh, which they could look upon, the professing church. The court of the Gentiles, whence they saw the smoke, and heard the rumour of what was going on within, foreshadowed the blessings which have ever gone forth from the professing church, in the shape of civilization, justice, science, &c. The prophets were appointed as a counterbalance to the nationality which was necessary to their inhabitancy of the land, and which would have induced their relapsing into a settled state; and the prophets were sent to point them forward and upward, as a counterpoise to the institutions which draw backward and downward. The law was always tending to engender a ceremonial righteousness: the prophet, therefore, was sent to teach them the moral righteousness; and a fearful office it was, for he went to condemn men for their unholiness, who thought themselves the holiest men in the world. The prophets were Christ's heralds; and as when the king himself appears

Digitized by Google

the heralds fall back in his train, so when Christ comes the prophets fall back, and Christ becomes his own proclaimer. They had to go to the king, and to teach him righteousness; to instruct him in the nature and design of his office: and though the king was superior, and the prophet inferior, yet he might not come into the province of the priest. Uzziah was a good king, yet was he fearfully punished for intruding into the ministry of the altar: and this explains also the present standing of the church in her connexion with the state, and subservience to the king, who is *circum sacra,* but *non apud sacra.*

Theologus.—The basis of an inquiry into the time-state of the church must be the revealed predestinative purpose of God. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets," Rev. x. 7. This "mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith," Rom. xvi. 25, 26; this mystery, we know by Col. i. 25, 26, ii. 2, "is the mystery of God, even of the Father, and of Christ," and which consists in his "calling us according to his own purpose and grace, which was given us in Christ Jesus before the world began," 2 Tim. i. 9, and which is again detailed in Eph. i. 9, iii. 3—11, in order that "at the

Digitized by Google

name of Jesus every knee should bow," Phil. ii. 10, as all creation is represented as doing, in Rev. iv. 11, "for thou hast created all things, and for thy pleasure they are and were created." The end, then, of God's counsels, was the manifestation of the risen God-man. Creation was made in the purview of his resurrection from the dead; in the form of risen God-manhood all has been built, and all depend. He on the throne (Rev. v. 6,) is Christ, as the representative of God, while the Lamb that had been slain is in full possession of the seven eyes of the Spirit. In order to bring about this end, God's course was that which became him. The means were, that we should have redemption through the blood of his Son, Col. i. 13—18: blood implies that there must be humanity, and that therefore all things were made in risen God-man, from which all things begin, and in which they all end. Mystery is God's plan; truth is God's counsel of separation, told out in words and works; faith is consent to, approbation of, and reliance on it.

"God is love," and the first principle in God's acts is his goodness. Goodness comprises all excellence; in a limited sense it is his beneficence. If God does an act, he has a design in it; and the object of that act must be drawn from himself as the ultimate object. If man does a thing without an object, we consider him weak; but God can do nothing without a plan.

Philalethes.—It seems a strange mode of talking of God, to say that he *can* do nothing without a plan.

Digitized by Google

Anastasius.—You have commenced this conversation by mooting a question which involves the consideration of points of the deepest theology. I fear, by your expression of surprise, that your reading in religion has not gone beyond the Reviews and Magazines of the present day, or that annual deluge of trash which issues from the press under the name "Practical Sermons:" as if the practice of any person could be independent of his principles! The ideas of their authors are about as wise as that of a gardener who would expect to gather fruit from a tree irrespective of its roots. I beg your attention to what a master in our Israel says on this point. "All things that are have some operation, not violent or casual: neither doth any thing ever begin to exercise the same, without some fore-conceived end for which it worketh. And the end which it worketh for is not obtained, unless the work be also fit to obtain it by; for unto every end, every operation will not serve. That which doth assign unto each thing the kind, that which doth moderate the force and power, that which doth appoint the form and measure of working, the same we term a law. So that no certain end could ever be attained, unless the actions whereby it is attained were regular; that is to say, made suitable, fit, and correspondent unto their end, by some canon, rule, or law: which thing doth first take place *in the works even of God himself.*" And again: "God worketh nothing without a cause. All those things which are done by him, have some

Digitized by Google

end for which they are done; and the end for which they are done, is the reason of his will to do them.—That, and nothing else, is done by God, which to leave undone were not so good." *Hooker*, vol. 1. p. 199, 201.

Theologus.—If I had apprehended that *Philalethes* was so nice a critic, I could have easily fortified myself with expressions from human authorities; but to say the truth, I am more anxious to convey my meaning, and leave it to him to receive or reject whatever parts of it he shall find consistent with the written word of God, than to defend what I advance from any objections which may be brought.

The far end of God is the communication of blessedness. It must be a great undertaking to confer this, because, if blessedness be conferred, the source of it must be made manifest; and it is therefore important to consider what God would have to do in order to effect it. God can only do this by communicating of his own being, for he only is good: he must therefore make manifest that the good is only in him, and out of the subject of the blessing, and that all other things can have none; or, as your friend *Hooker* has expressed it, "the general end of God's eternal working is the exercise of his most glorious and abundant virtue—not that any thing is made to be beneficial unto him, but all things for him, to shew beneficence and grace in them." The only way in which he can thus communicate of his blessedness, is by making himself work in the substance he blesses; that

Digitized by Google

is, by working in and by, and at the same time keeping himself distinct from that being; that is, by energizing in Christ; that is, by making himself evermore present in the substance which he blesses. This must be made manifest, or what proof would there be that God does not bless himself? This is the only escape from Pantheism. Pantheism is the blending of the creature with the Creator: man cannot go farther than to assert the eternity of the creature. In order to manifest that the good is from the Creator, it is necessary that the creature should be made to undergo a change of form, but not of material, by a reproduction in two separate forms. This change would suggest that there was a power out of itself superior to the creature; but the proof would be, that it is brought into a deteriorated state with distinction, as the creature would not be the willing subject of its own deterioration. Herein lies the principle of election and rejection. Thus we have the elements of God's counsel in Christ, namely, that there must be an intermediate state of the creature; for if it had its blessedness at the first, there would be no proof of its not being God. There must be a cause for the change, or God would be fickle; and hence the necessity of sin being introduced, for there would be no reason for God destroying the works of his own hands. There must be an upholder, who can uphold it, notwithstanding its declension; and I cannot understand how the unchangeableness and constancy of God is

Digitized by Google

maintained, unless there is a disruption of the creature. If it is necessary, for the full manifestation of God, that there should be a change in the creature, this can only be brought about by the introduction of sin. Hence arises the necessity of such an upholder as would retain a part of the creation, notwithstanding its having changed; and this upholder must be God himself, in order to put aside the lie of Pantheism. These are the elements of the system of the Gospel of Christ, and assuming the facts of the death and resurrection, the same truths would be developed in the inverse order to that in which I have now stated them.

Philalethes.—The inverse order is the more usual way of arriving at the Divine purposes in the Incarnation of his Son.

Anastasius.—It is so; but the most perfect way of attaining knowledge is, by the joint processes of analysis and synthesis. Nothing is more absurd, or marks a greater ignorance of the real difficulties in religion, than to consider the doctrines of election, reprobation, predestination, &c. as belonging to Christianity, or even to revealed religion. They belong to the actual and tangible condition of mankind, and indeed to the whole visible animal creation. One individual is born to an accumulated mass of suffering, which never quits him until he is laid in the tomb; another to every enjoyment which his nature is capable of receiving: the real sticking place is the origin of this distinction, and specially of the evil in one, which the

Digitized by Google

writers by common consent avoid; and hence the weakness and inconclusiveness with which those other branches of the subjects are treated. The time-state of the church is the time of her sin. Sin is the transgression of the law: the law is a transcript of God's requirements from his creatures, and is therefore unchangeable, as he is himself unchangeable; but as the creature is not unchangeable, for, if he were, he would be God, the creature cannot be conformed to the law, which is unchangeable. Sin, therefore, is a condition of the creature, simply as creature, and nothing can prevent his changing, that is, departing from the law, but the almighty arm of Omnipotence itself: hence Christ could not be the Redeemer, unless he were God; for creature could not uphold creature.

Philalethes.—What do you mean by saying that if the creature were unchangeable he would be God?

Anastasius.—It will answer your purpose much better to reply to this question in the words of one of our old standard divines, in order that you may make use of them to others, as more people will yield to an authority than will be at the trouble of examining a question for themselves; and so great is the historical ignorance of theological facts amongst the principal evangelical preachers in London, that I could mention scores between Islington and Clapham, who have from their pulpits, and in their Magazines, called the views of the second coming of our Lord, and the other subjects which we have

Digitized by Google

discussed, connected with that glorious event, *novelties*, and opinions *unheard of till the present day, except from the Fifth-Monarchy Men.* "Whatsoever is immutable by nature is God; whatsoever is God is immutable by nature: some creatures are immutable by his grace and power.——The holiness, happiness, and wisdom of saints and angels, as they had a beginning, so they are capable of increase and diminution, and of an end also; for their standing is not from themselves, or from the nature of created strength, holiness, or wisdom, which in themselves are apt to fail, and finally to decay; but from the stability and confirmation they have by the gift and grace of God.——There is a mutability in us as creatures, and a creature cannot but be mutable by nature, otherwise it were not a creature, but God." You cannot do better than study *Charnock*, from whose works these passages are extracted, and also *St. Augustine:* but you must be prepared to hear every view or statement, which rises to the level of those of our forefathers, stigmatized as a "novel doctrine" by the ignorant reviewers, and sermon writers of this generation.

Theologus.—I consider that the view which I have taken of the divine perfections, as revealed in the mode in which mankind are interested in them, is necessary to the growth of Christians into the knowledge and enjoyment of God; and my observation has led me to perceive, that our modern preachers, having departed from the practice of the fathers of our church, in dis-

Digitized by Google

coursing on the deep things of God, and having confined themselves to preaching exclusively upon the crucifixion, have not nourished the church, nor fed her with meat, nor made her grow to the full measure of the stature of Christ.

Philalethes.—But are we not told that the mystery of God is *hid?* Col. ii. 3.

Theologus.—No: we are told that all the treasures of wisdom and knowledge are hid in the mystery of God, even of the Father, and of Christ; and what is revealed concerning this mystery, is revealed in order that we may study and know it: and the passage in the Epistle to the Colossians, urges us to the consideration of it. The Gospel of Christ does not consist exclusively of the blood-shedding of Christ: the mystery of God in Christ is hidden, or shut up in him as treasure, into which we are to dig if we want to grow in the knowledge of God; "yea, if thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. ii. 3—5.

Philalethes.—But surely it is said, that the secret things belong unto the Lord, and not to us.

Anastasius.—Do pray examine Deut. xxix. 29, and see how it is perverted, in being perpetually brought forward to impede inquiry into any thing, which the objector is too indolent to

Digitized by Google

examine; and, therefore, calls a secret thing belonging only to the Lord, as a salvo to his conscience for passing it by. Moses has been enumerating God's blessings and threatenings to the people, which he promises them shall be fulfilled to the most minute particular, according as they obey him or otherwise; and he cautions them against supposing, that one part shall be accomplished and not the other, and that because he has determined to save them for his own glory, he will not punish those for whom he entertains such favour; for he adds, the secret things, or designs, or purposes of God belong to him; but your presumed knowledge of these is not to influence the practical obedience, which I have commanded you to pay: do not, therefore, build upon my decrees, nor upon the doctrines of election, predestination, and final perseverance, &c., saying, "I shall have grace though I walk in the imagination of my heart, and add drunkenness to thirst;" for "the Lord will not spare him," because the secret decrees belong to the Lord; but the revealed things to us for our guidance. I pray you consult Mr. Vaughan's Translation of Luther's *De servo Arbitrio, p.* 122, *note*: the notes to which contain very profound theology, and the work is well worthy of your most attentive study.

Theologus.—If we would do good to others, we must consider what has done good to ourselves. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies,

Digitized by Google

and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God," 2 Cor. i. 3, 4; and I can truly say, that never is my mouth laid so completely in the dust, and my whole soul filled with such awe of the Great Being, "with whom we have to do," as in contemplating the steps of the mighty process, by which the risen God-man and his church are to make known to the principalities and powers in heavenly places, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord, Eph. iii. 10. If this were to be effected, if God were to have creatures, they must be by such a system as he has devised. I of course use the word *must*, as our translators have used the expression in Heb. ii. 10, "it *became*" God; and as *Hooker* expresses the same idea, where he says, "God alone excepted, who actually and everlastingly is whatever he *may* be, and which *cannot* hereafter be that which now he is not." *Must*, and *may*, and *cannot*, do not mean physical force; but such as are consistent with His revelations of himself.

Anastasius.—This is a point of the utmost practical importance: not only do all unconverted men create a God in their own imaginations, by endowing the First Cause with certain supposed necessary attributes and properties; but the most enlightened saints are prone to run into the same error; nor do I know a more

Digitized by Google

difficult thing in the whole range of personal religion, than to guard against the embodying in our minds of a being as the object of our worship, different from that Being who is revealed in the Bible, as the God and Father of the Lord Jesus Christ. "Your great metaphysicians decompound man; and if they could, would decompound God. Your great theologians do the same; but if we would really know either man or God, we must first learn to take the Bible for granted, that it is the word of God, and then study both as therein drawn and described: not imagining a God for ourselves, by decking out, we know not what substratum, with a number of what we call attributes; but remembering that what we hear called His attributes, are in reality parts of His essence, and considering that it is THAT GOOD ONE who hath devised, fore-ordained, and in his appointed time manifested the Lord Jesus Christ, as the image of Himself, in his person and in his actings, which is our God."—*Vaughan's Luther, p.* liv.

Theologus.—God, as he is revealed, is the object whom to know is life eternal. John i. 1. 4, ascribes to the risen God-man a subsistence before he was in the flesh; and I am not satisfied by those writers who have thence argued for the pre-existence of Christ's human soul; I rather think it speaks of the predestinative subsistence of the Second Person in the Trinity, before any act of the creation of the manhood took place. The glory which is spoken of as belonging to the God-man, is in like manner

Digitized by Google

that predestinative glory which he had at the Father's side. Παρα σοι, John xvii. 4. With respect to the progressive fulfilment of God's purposes, I also think with *Aristo*, that the paradisaical state was a type of the millennial state; but each soul is created every time a child is conceived. Original sin consists in every human being that comes into the world, being the offspring of the cursed lump, his substance being part of that of Adam, and so having his being from that cursed one. The death threatened to Adam cannot be eternal death, because it was God's design that some should not be destroyed by it. Death, in Hebrew, means *dissolution*. The first death consists of dissolution, that is, of separation of soul and body, and is effected by the body dropping off from the soul. The second death consists in the adjunct of a body communicating torment to the soul; so that the loss of a soul is the receiving of a body in which to be miserable for ever. Adam receiving Eve during his deep sleep, when she was taken out of his side, Gen. ii. 21, is a type of the Lord Jesus receiving his people through his own sufferings and death. The curse denounced upon the serpent is commonly spoken of as a promise made to Eve, but it was not. An intimation was given in Adam's hearing, upon which hope the church was sustained for a long time. The devil's seed is part of the substance of Adam; he thought he had effected the ruin, and got possession of the whole race of mankind; but God informed him that

Digitized by Google

he had only gotten a part, which is the description and germ of all that has taken place ever since; a division of Satan and his seed, and of Christ and his seed. The devil is termed the εξσσια, literally the licenciate, or authority of God, for he stood henceafter in Adam's shoes; when he succeeded in his temptation, Adam got into his hands, out of which he again is got by power and purchase. If the race had not been joined to Christ, the whole race must have been annihilated; but it never was God's design that such an event should take place; thus we perceive the great importance of looking at these subjects in their proper sequence and series. Whatever is done in the creature is done by the will of God; but that is very different from injecting evil into his mind, which is commonly meant when it is said, that we make God the author of sin; for God only permits the creature to manifest what is in him. It is one thing to infuse evil into a substance; and it is another to arrange circumstances, so that what is in the substance should come out of it. There is a further dispensation of a state beyond the millennium, in which he will be seen as the ALL GOOD ONE; but prior to that, there is always to be a mixture. The expressions, Spouse, Substitute, &c. which are in common use in books of divinity, should be considered as figures; but by no means as expressing the reality of our standing in reference to the risen God-man. By the dying of the Lord Jesus, he received the whole creation,

Digitized by Google

whereby he enabled God to do his whole pleasure: he brought again that which was lost, which was his office of Redeemer; substitute, therefore, is only a figure. I do not see any proof of there having been a promise, and consequently none of there having been a church, before the law: it was family religion before that.

Anastasius.—This mode of considering the truth is most important. It has been stated very clearly by Mr. Vaughan, in his Popular Essays, a work which I also recommend to your attentive perusal. The importance consists in its being calculated to meet an error which is springing up in the church, namely, that in some future age the damned will be released from hell, and thus, sooner or later, all mankind will be ultimately saved. It is so congenial to the rebellious pride of man to fancy himself more merciful than God, that it is the predominant feeling of every one who is ignorant of the Bible, or who will not believe God to be such an one as he has described himself to be, and is the most ordinary lure which Satan holds out to reflecting minds. The rationale, therefore, of the fact revealed, that out of the originally broken Adam two seeds did spring, whereof the existence of one in one state is shewn to be necessary to the manifestation of the other in the other state; and this not for a definite period, but for the whole period in which the one is to be manifested

Digitized by Google

different from the other, is of peculiar consequence in this juncture of the church.

Philemon.—God has from the beginning constituted a series of dispensations, of which the millennium is to be the last, in which eight striking circumstances are revealed as to take place.—I. Universal righteous government, not only in the head, but in all the subordinate Ministers, Ps. lxxii. 4. 14; Is. xi. 3. 5; Ps. xcvii. xcviii; Luke xii. 42. 44.—II. War shall cease, Mic. ii. 4; Ps. xlvi. 9.—III. Enmity amongst animals done away, Is. vi. 9; lxv. 25.—IV. Earth will be exceedingly fruitful, Is. xxxv. 1. 7; Ps. lxvii. 6, 7.—V. Great longevity, Is. lxv. 20. —VI. Great multiplying of men, Zeph. iii. 8.—VII. Universal knowledge of God, and if any sinner does arise, he will be instantly cut off, Hab. ii. 14; Mal. i. 2; Numb. xiv. 21.—VIII. Complete unity of sentiment, Is. lii. 8.

Theodorus.—The leading figure of the relationship existing between Christ and his church is that of conjugal union, reflected from the previously existing substance before the world began. There are three states leading to it in the East, 1. The fixing of the affections; 2. Betrothing; 3. Union. The church in her present state is as a bride taken captive, and brought into jeopardy, out of which she is being delivered by her Lord.

Aristo.—The expression of some divines, to denote the present aspect of the church is good, where they call it, "a church in dispersion."

Digitized by Google

The fulfilment of God's covenant in its progress was in mercy building up a people; but when they vexed him beyond all example, his countenance was changed towards them, and his wrath began upon his own Son, and ended upon the whole people. Thus the present church, without a home, policy, or territory, is really a suffering church, which is a great and pregnant truth, as it enables us to apply to ourselves, in a spiritual sense, all that applies to the Jews in all her troubles in the literal sense. But above all, the present church ought to have learned that her true standing was as wild olive trees, and her members ought not so to have under-rated the hope set before them, as to say, that the present state was any thing like her ultimate end. The difficulty was how to keep the scattered church as one body, and this is the mystery of the Christian ritual. The sacrament of baptism defines the church, draws the outline round it, and, like circumcision, preserves the idea of transmission from generation to generation, and keeps its unity in time. Its unity in place is kept by the Supper, and all churches suppose, that those who partake of the former should partake of the latter; and if all the baptized were to sit down at the Supper, there would be a complete communion and community of Christ's body.

Philalethes.—But where a church is established by law, and so united to the state, how can you call it a church in dispersion?

Aristo.—Its dispersion does not hinder it from

Digitized by Google

becoming national or established, for its becoming so is not an act on its part, but on the part of the kingdom who establishes it; the kingdom comes into the church, but the church does not go forth to take the kingdom. Its unity is found in its own sacraments, not in the kingdom. The dispersion shews forth in the mystery, not only that it is an elect church, (for that was shewn in Abraham,) but of elected persons dispersed in all parts of the world. The idea is, that the elect should be every where: that they should be God's sufferers, and sacrifice in all parts of the earth, for the end of doing in the members by the spirit, what was done by the spirit in the head. Thus there is a full union with Christ, without being on a level with Christ. The suffering church is supplying that which is lacking in the sufferings of Christ, Col. i. 24, that is, is wanting in continuation and purpose of God, not in propitiation. These holy sufferers will be the witnesses for God when the judgments come, and whatever nation has them not will be condemned; and I think the judgments will not come, till, by some means, he has gathered them out from the four winds: when these witnesses fail, then will the judgment come; and the Jewish nation shall present themselves as the battle-axe, when the Lord is revealed as the man of war.

Isocrates.—It is the positive duty of all men to enquire into every part of truth that God has revealed, and for the neglect of doing this, I

Digitized by Google

do not doubt that the church is, at this moment, suffering serious loss. There are five practical points of view, in which the church is described as existing during the whole of the present dispensation.—I. A state of suffering, collectively and individually, Matt. x. 35; John xv. 18; xvi. 33; Rom. viii. 17, 18; 2 Tim. iii. 12.—II. Imperfection, John xvii.; Rom. vii.; Gal. v. 17.—III. Progress towards perfection, Eph. iv. 11; 2 Cor. vii. 1; 1 Thess. ii. 7; iv. 9, 10; 1 Pet. ii. 1.—IV. Expectation of judgment on her enemies, and of blessedness to herself, Luke viii. 7; Rev. vi.; 2 Cor. v. 1; Phil. iii. 21; 1 Cor. xv.; 1 Thess. iv. 17.—V. Perfect safety, Luke xii. 32; Rom. viii. 33, to end.

Philalethes.—There seems to be much ignorance in the present day, even amongst evangelical men, of the distinguishing marks of a true church, and of an apostacy. The Archbishop of Cashell has published a charge to his clergy, in which he teaches us, that the only difference between the Papists and us is, that they believe a little more, and we a little less: *Prim. Vis.* 1822, *p.* 16; and although he is rebuked for this by the Popish priest, Doctor Doyle, who calls the sentiment of the Archbishop, "fulsome nonsense," *Letter of J. K. L.* p. 194, yet the Archbishop is so satisfied of the truth of his position, that he repeats it in a charge made, in 1826, p. 19. A clergyman of the church of England, too, asserts in the Edinburgh Review, "That there are many Protestant sects, whose difference from each other

Digitized by Google

is much more marked, both in church and discipline, and in tenets of faith, than that of Protestants and Catholics; we maintain, that Lambeth, in these two points, is quite as near to the Vatican as it is to the Kirk, if not much nearer."

Anastasius.—If any clergyman of the church of England, who has sworn that Popery is "damnable and heretical," does hold such sentiments, it is an awful example of men compromising the service of God for worldly emolument. The cause of Protestantism is betrayed by those whom the secular authority has placed as watchmen in our Zion, and if this nation is to be saved from that destruction, which will assuredly overtake every part of the Popish Apostacy, it must be by all real Christians, and true patriots, coming forward to protest again and again against it.

Philalethes.—How would you distinguish the Apostacy from all other religious error?

Anastasius.—We have, as members of the Catholic Protestant Church, duties to perform, as well as what belongs to us as individual Christians; the sin of schism has been much lost sight of lately, yet there is such a sin, and it is our duty, as members of the Protestant Church, to shew that we are not guilty of it, which we must be, unless we can prove that the Popish Church is the Apostacy. In order to do this, I pass over the symptoms and signs of the Apostacy which are given in the New Testament, such as its "forbidding to marry,

Digitized by Google

and "commanding to abstain from meats;" "sitting in the temple of God, shewing himself that he is God," "drunk with the blood of the martyrs" (and if it can be shewn, that the idolatries of Carthage, or Juggernaut, or Moloch, are more deluged in human gore than the Papacy, then, and not till then, may we believe that the description is of some other than of her;) a description so graphic, that he who runs may read; but I pass over all these symptoms, because, however descriptive, they do not treat of the points which constitute the Apostacy, in order to come at once to the root of the matter. We shall see this most clearly, by calling to mind the declared purpose of God, in establishing a visible church amongst us Gentiles. I. This we are told in Acts xv. was in order that God might "take out of the Gentiles a people for His name:" the Jewish Church had borne faithful witness to the name of Jehovah, but when God, in the fulness of time, had a new name to record, even the name of Jah-Osea, God the Saviour, Jesus the *only* way to the Father, the only intercessor, the Jewish Church refused to bear witness to this name, and therefore a church was taken out of the Gentiles for that purpose. II. As the Jewish Church had a temple-service adapted to the witness it was to bear, so the Gentile Church had its ordinance, adapted to the witness it was to bear, which ordinance consisted in "the foolishness of preaching," by which it was to offer eternal salvation by means of that name alone,

Digitized by Google

which was recorded in her. III. As the chief advantage which the Jewish Church had over the Heathen was, that unto the former was confided the oracles of God, Rom. iii. 2, which trust she kept, and does keep, with a fidelity which puts to shame some modern evangelicals; so to the new Gentile church was confided the oracles of God. IV. When the Gentile Church was established, she was desired, by the purity of her words and works, to let her light so shine as to testify the righteousness of God before kings and people. V. She was ordered to submit to the temporal rulers of the land, though they were Neros and Domitians. In every one of these points the Popish Church has apostatized. I. Instead of bearing witness to the name of Jesus, as the only way to the Father, she has raised up a host of dead men and women to the level of the Son of God, as intercessors. II. She denies salvation on account of Jesus alone, and mixes with his pure and spotless work, the polluted works of sinful men. III. She refuses the oracles of God to man, and pretends to have other oracles than those which God has given. IV. Having herself violated the purposes for which the Gentile Church was established, she could not bear witness for God's truth, either by her doctrine, or by the lives of her members; she had need to take the beam out of her own eye, before she could see to take out the mote in the eyes of others. V. Instead of submitting to the civil power, she has carried on one unceasing struggle, to

Digitized by Google

make both princes and people her slaves, as well in mind as body; and did not end till she had succeeded in setting up one form of Antichrist, "a priest upon a throne," the usurper of the dignity which belongs to the antitype of Melchizedek alone. The struggle against this last, her unlawful assumption of temporal power, began in England in the earliest times, as you will find by reference to the history of Augustine, Alfred, and others. In the reign of Henry II. the celebrated Constitutions of Clarendon were principally framed, in order to bring back the priesthood under the control of the civil Magistrate; so that it is the most drivelling ignorance of history, or a very barefaced attempt to delude the people, to talk of the struggle of the church in England against this Apostacy, as commencing only in the reign of Henry VIII. I know, indeed, that God made use of the vices of that wicked king, as he did of the pride of Sennacherib, of the ambition of Cyrus, of Alexander the Great, of Mahomet, and of Buonaparte, to effect his own purposes; and the purpose to be effected by Henry, was the separation of this nation from the Papal Apostacy of the ten-horned beast, but the struggle had been going on long antecedent to that period. Thus the Protestant Church, having maintained the objects for which a Gentile Church was constituted, and the Popish Church not having maintained them, we contend that the Protestant Church is the true

Digitized by Google

church, and that the Popish Church has apostatized.

Philalethes.—The Papists point to Magna Charta, and ask, whether it was not won by Popish Barons?

Anastasius.—But they have not much need to be vain of it; for although they gained great privileges for themselves, they gained none for, nor gave any to, their own vassals; and although they had no objection to rebel against their lawful sovereign for their own advantage, they had no objection to see him deliver up his crown into the hands of a Popish Priest.

Philalethes.—Do you think there is any danger now to be apprehended in this country from Popery?

Anastasius.—I do not suppose that Popery will ever again become the established religion of England, because, I think, that there is too little religious principle in the country for men to care about any Established Church, and that the probable result of what is going on will be the downfall of all churches alike, true and false; but I do not doubt, that if our government shall by any act cease to be a government protesting against popery, God will from that moment inflict sore judgments on the land. If we believe that not a sparrow falls to the ground without his especial permission, can we believe that God is indifferent to whether a true church or an apostate church is the national church of a people?

Digitized by Google

Philalethes.—Why do you think there is little religious feeling among the Papists in Britain?

Anastasius.—I see signs of the infidel spirit of the age among them in the habitual scoffing at, and public ridicule of, the Scriptures, which takes place in the Popish debates in Dublin, and which the priests listen to without reprehension; a circumstance of which there is no example in the world, since Christianity prevailed in Christendom, except in the debates of the Jacobins during the worst times of the French Revolution. I perceive it also in noblemen and gentlemen of education and respectability, taking the part of, and making common cause with, those infamous priests, who have been lately convicted of abominable crimes in Dublin and Paris. I perceive it also in the cry for universal education which the Popish laity set up, and the clergy fall in with, because they dare not resist it, finding the world so mad after it, since it must cut up all their superstition by the roots: and also in the Popish politicians joining in the sentiment, that "the people are the source of legitimate power;" the Bible says, "the powers that be are ordained of God," so that the sentiment is nonsense, let it be uttered by whom it may; but as Shakespeare makes Caliban call himself, a "thrice double ass," so such a sentiment is "thrice double" nonsense in the mouth of a Papist.

Philalethes.—It is certainly a fatal delusion for men to fancy that the distinction between Protestantism and Popery is only the believing a

Digitized by Google

little less or a little more; but does not the basis of the whole difference lie in the doctrine of justification?

Anastasius.—Undoubtedly it does, for it is, and ever must be, the *articulus stantis vel cadentis Ecclesia;* and this proves the great ignorance of Protestants themselves upon the subject. The Church of England ought never to have looked upon any of the Orthodox Protestant Dissenting Churches but as true sisters: whereas it is indisputable, that the Hierarchy in general, hates the Orthodox Dissenting Churches far more than it does the Popish Apostacy. The world has never known very well how to hit at the people of God, because they are invisible: it has, therefore, in a blundering sort of way, denounced the classes which, as it thought, though without being able very well to define how, contained the greatest number of them. Hence the antipathy expressed against Methodism, Calvinism, Dissenters, &c., which has been so necessary an accompaniment to those who were candidates for the wealth and power of the Established Church.

Philalethes.—Do you consider it proper then to repeal the Test and Corporation Acts?

Anastasius.—There is no objection to so much of them being repealed as prescribes the mode in which the Sacrament of the Lord's Supper shall be taken; because it must be immaterial whether it be taken lying down, as our Lord and his disciples probably partook of it, or whether it be taken sitting, or standing, or

Digitized by Google

kneeling; but repealing the Act so as intentionally to open the offices of the State to men who have no religion at all, is monstrous.

Philalethes.—But conscientious men feel great scruples in taking the Sacrament merely for the purpose of qualifying for office.

Theologus.—If they do, it is very surprising that they never expressed these scruples until the Socinians and Infidels had put it into their heads. Had scrupulous piety been at the bottom, and had the Evangelical party prevailed upon the Freethinkers to respect that piety, there would have been some deference due to these alledged scruples; but since they were never heard of in that party till the Socinians and Infidels had been for years attempting to accomplish this object, some of whom maintain, that a man is no more answerable for his creed than for the colour of his skin, it is perfectly clear that Infidelity is the real moving cause of the whole proceeding, and that the Evangelical party have been made its dupe. With respect to qualifying for office, the church knows no such act; it only knows the duty of communicating; it is at his own peril if the qualifier receives it unworthily; and however deeply to be regretted, it is not, in point of fact, true, that only those who qualify for office receive it so.

Anastasius.—No less an authority than Lord Eldon declared, in the House of Lords, in the debate of 21st April, 1828, that from the year 1766, to this hour, it never had been advanced,

Digitized by Google

that the administration of the sacrament to persons accepting office was a desecration of the ordinance: so that the whole reasoning founded upon these scruples can only be ascribed to pious but ignorant imbecility. If it is a desecration of the ordinance for the deputy of the King to take it, in order to his acceptance of office, it is equally a desecration of it for the King himself to take it for his office at his coronation; so that, if these scrupulous persons were sincere, they ought to exonerate the King from this ceremony, as well as his servants.

Philalethes.—On what ground are you so strenuous for the continuance of these Statutes?

Anastasius.—There is a wide difference between relieving scruples of conscience in what respects outward forms of human invention, which may vary *ad libitum*, and abandoning fundamental principles which are of paramount and equal importance in every age, and under every circumstance. No King, nor Parliament, has the power to substitute a test for Christianity, other than that which the Lord has appointed, namely, Baptism and His Supper, and therefore all subscriptions, declarations, oaths, &c. are idle, or else an intrusion of secular into ecclesiastical jurisdiction.

Theologus.—The principle of these restrictive statutes is clearly that the nation and the church are one, and that the unity of the individual with the nation is to be attested by his unity with the church; which unity again is

Digitized by Google

itself attested by that Sacrament, the habitual reception of which, according to the forms which the church prescribes, is the only possible outward and distinguishing sign of a continued adherence to the communion of the church.

Anastasius.—The total and unqualified repeal of all tests of Christianity in the office-bearers of the State, implies the separation of the Church from the State, and of religious from political duty: by this, the false opinion is sanctioned, that kingly Government is a matter of human contrivance, and of human expediency; that the people, and not God, are the source of legitimate power; that power is delegated from the people to their rulers; and, consequently, may be resumed by the people, whenever the people shall deem such resumption to be for their good: whereas the true foundation of this, and of every Christian monarchy, rests upon the principle, that "the powers which be are ordained of God;" that the king is Christ's Vicegerent during the whole time-state of the church, and delegate of Him who is King of kings, Lord of lords, the only Ruler of princes, the representative of Him in His kingly office, even as the church is the representative of Him in His Priestly office. But if all distinction be abolished between Christian men and atheists, it is impossible, with any consistency, to preserve the present established religion, which, in all its formularies, recognizes the God of the Bible as the God of the State, and of the Parliament, after the Parliament

Digitized by Google

shall have formally renounced that God, and shall have opened the highest offices of the State to men who have no God; when the sanction to "honour the king," shall have been separated from that of "fear God," and when it shall be avowed that men are to "be subject" merely "for wrath," but not "for conscience sake;" when all national protests against atheism shall have been abandoned; when an English Magistrate may be a Christian, a Deist, or an Atheist; but which of these the State will neither inquire, nor, like Gallio, care; when the power of such Magistrate, therefore, will not be of God in any sense, but ultimately, as well as mediately, from the King; and thus the power of the King himself will be placed in this dilemma, that if it be derived from the people, it is held only on the tenure of their caprice; but if it be derived from God, and the King is still bound to acknowledge this at his coronation, then he will be the only layman in his dominions who will be debarred the privilege of being an Atheist if he pleases.

Aristo.—It is the duty of the State to establish the Christian religion. Is the king to be the only man who dare stand out against God? or the only man who is not to have the privilege of saying, "all who serve me must be Christians?" Shall a minister, in preaching, exhort masters, with their servants, to use their power for Christ, and are we to say to the king, "Thou art the only man who may not use thy power for Christ?" Is that to be the advantage

Digitized by Google

of having power, and wielding the sceptre, that he is not allowed to use that power for the glory of Christ?

Philalethes.—Why do you not consider the declaration which is proposed for Dissenters to subscribe, equivalent to the taking the Sacrament?

Anastasius.—I have already explained that no declaration can be a test of Christianity, which is the essential point; the proposed declaration relates merely to the temporal wealth of the church, which she thinks to preserve by this compromise of her principles, and abandonment of her doctrines. In this she will be deceived; for this is but the first of a series of measures which will strip her as bare as she will deserve to be stripped, for not having raised her loudest protest against this repeal. The law said, and said most properly, "no one shall hold office in this Christian land, but a Christian;" the church says, "no one is a member of me who does not receive the Holy Sacrament at least three times in every year:" the new law says, "a man who worships the devil is quite as fit a magistrate or judge as a Christian, provided only he will leave to the parsons their seals and their tythes!" The Bishops acted in the same way respecting the Socinians' Marriage Bill; they abandoned all principle, but preserved the fees. We may shortly see the anomaly of a judge who shall be avowedly an Infidel, obliged to refuse the evidence of a witness, because he will not be

Digitized by Google

sworn on the Book which the judge himself disbelieves. The repeal of the Test Act is an open rejection and denial of Christ as Prince of the kings of the earth.

The following excellent observations appeared in a public journal on the Repeal of the Test Act:—

"Upon that issue, in truth, depends the question, whether this commonwealth, under which we live, is to be regarded any longer as a Christian commonwealth.

"It is idle to tell us, that we are to remain a Christian nation, because, under the very law which we are about repealing, 'the highest authority in the law has told us, that the Christian religion is part and parcel of the law of the land;' so no doubt it *was;* but when we are changing the fundamental laws respecting religion, what proof does *what has been* afford to show *what shall be?*

"It is not less idle to say that the prosecutions for insulting religion prove this a Christian commonwealth. According to the late Lord Ellenborough's large definition of what may be punished as libel, 'whatever hurts any man's feelings,' prosecutions for insulting Judaism, or Mahometanism, may be as effectually instituted as prosecutions against the revilers of Christianity. The most that such prosecutions amount to is, a bare toleration, which the Christian religion will have to enjoy in common with every shape of unbelievers.

"It is idle again to say that the common-

Digitized by Google

wealth will be a Christian commonwealth, so long as the church shall have undisturbed possession of her estates. This is a privilege which she exercises in common with the Haberdashers' or the Watermens' Company, and 500 other corporations, sole and aggregate; with this great disadvantage against her, that while every other order of the community have their representatives in the autocratic branch of the Legislature; and while the property of every other corporation is treated as sacred, churchmen are perpetually excluded from an assembly which never scruples to tamper with the possessions of the sacred order when convenience suggests; and some of whose members have had the boldness to call the estates of the church public property.

"But, we have it repeated, that the clause proposed by Lord Winchelsea will deprive the Unitarians, Arians, Socinians, &c. of privileges of which they are now in the enjoyment. But how will it effect this? Not by hunting these infidels into their places of congress (worship they have none); but merely by erecting a fixed bar, which shall exclude all who are not Christians, instead of the suspended bar against all who are not Church of England men. The Unitarian infidels are, we hope, not a sufficiently numerous class to render their convenience a matter of sufficient weight to justify the de-christianizing of the constitution; though we well know that the present agitation is the joint work of them and of the Roman Catholics; and

Digitized by Google

we confess, that we should be much pleased if the effect would be the depriving them of the present opportunity of smuggling themselves into power. It were a just retribution, if the stone which they have set a-rolling for the destruction of the church, should return to bruise their own feet. We have lately had much strong writing and speaking about our obligations as a Christian nation to make war to liberate a Christian people from the yoke of an infidel master: in much that has been written and spoken upon this subject we concur. We have always admitted, that if war, for any objects but our own safety and honour, were innocent, and if by war we could emancipate Greece from an infidel yoke, we ought to go to war with Turkey; we in this are consistent; but what shall we say of those who, while our ears are ringing, and our teeth still on edge, with their vociferous cant about a Christian people, coolly propose to us, now a Christian people, to admit into our government men who are far less entitled to the name of Christian than our 'ancient ally.' We speak advisedly and we ask of those who pretend to treat the Unitarians of the Belsham and Priestley school as less remote from Christianity than Ibrahim Pacha, to compare Mr. Belsham's 'Calm Inquiry with the nineteenth and forty-third chapters of the Koran ('Mary,' and 'ornaments of gold'); and with the commentary upon the latter chapter in Jallalo'ddin Al Beidwa. Such a comparison will shew that the Mussulman holds 100 tenets

Digitized by Google

in common with the Christian, for one which the Unitarian holds, if indeed the Unitarian believes any thing. As to the Jew, we shall not insult him by a comparison; but we will mention a fact which has come to our knowledge, as one of the most auspicious signs of the times, that the majority of the Polish Jews already recognise the *spiritual* character of the Messiah, and half confess a Trinity, merely doubting or denying historically as to the fact of our Lord being the appointed Mediator;—and these are times in which we are called upon to renounce the character of a Christian people!"—*Standard.*

Philalethes.—The religious world seems quite as little inclined as the political world to believe that there is any infidelity in it.

Anastasius.—Hence arises its danger; when they are crying Peace, Peace, then sudden destruction overtakes them. Neither will they ever believe it, until some great cause arises to make it manifest to their senses. No human being would have credited it, had he been told, in the year 1788, that in five years the royal family of France would be put to death, the whole priesthood extirpated, and the Christian religion abolished; nor could this have taken place unless infidelity had been universally diffused through the mass of the people. Infidelity is in full triumph under the name of liberalism; and a more dangerous principle never pervaded the world than unsanctified benevolence. The very term "Liberalism,"

Digitized by Google

ought to be sufficient to open men's eyes. Religion signifies a system of bindings; whether to God as Supreme, to the state as subjects, or to our neighbours, in all the various relationships of child to parent, wife to husband, servant to master. It inculcates controul of ourselves, and the submission of the will and inclination of the individual to the well-being of another. Liberalism is the very opposite of all this; it is a system of unbindings, of setting free from all ties: it inculcates that religion is only an affair between each man and his Maker; that we should not disturb the creed of another: it teaches its disciples to say, "Let me do as I like, and you shall do as you like." Self is its idol, whose dictates alone it is to follow. Thus it is the very essence of selfishness; self its motive; self its end; self, all: pursuing its own plan for its own solitary advantage, and drawing all its motives of action from the confined and narrow centre of its own sensuality. Yet this delusion of liberalism has seized upon many whom I would yet fain hope are God's servants: I earnestly pray that they may be delivered from the pit into which they are fallen: and I speak from experience, for I was once much entangled in the same snare, when I say that nothing but the study of God's prophetic Word can save any of us from this specious error of spurious philanthropy.

Philalethes.—You say the Papacy is the Apostacy foretold in Scripture, and this Papacy arose in the West; but Mahometanism likewise

Digitized by Google

has been called an Apostacy: if this be so, I do not see why Mahometanism is not the Apostacy predicted.

Anastasius.—The characteristics which I enumerated apply solely to the Papacy, and in no sense whatever to Mahometanism: this latter came as a judgment on the Eastern Churches, who had not apostatized only, but denied the very foundation of a Christian Church: now it is a necessary ingredient in an apostacy, that it should hold the truth at the bottom, but obscure and obliterate it by its superstructure; which is precisely what the Church of Rome has done; holding, nominally, the Unity of the Godhead in a Trinity of Persons, the Incarnate Son as Saviour, and the Holy Ghost as Guide and Teacher of the church; but all this is made of none effect by the traditions and practices with which they have overwhelmed it.

Aristo.—Satan counterfeited Christ and his promised kingdom in the west, and denied Christ and his promised kingdom in the east. Now observe the two opposite methods of Christ's revelation of his justice upon these two. The former, because it carried with it a certain image and resemblance of the truth, he endured, and doth endure unto this day; yea, and in many places he preserves faithful witnesses in the midst of it, and at length draws out of it one of the least parts, and exalts it into a very mighty kingdom, in the despite of all the rest, that they may be condemned by

Digitized by Google

its high witness. This is Protestant Britain, a while as Romish as the rest, but now Anti-Roman in her every constitution, though hasting to become Romish again, or rather I should say Infidel. This his dealing with western Christendom is Christ's lesson of long-suffering; but his dealing with the east is his lesson of destruction. The similitude of himself he will suffer long; the denial of himself he will be swift to destroy. Accordingly, he brought up first his unconquered Ishmaelites to chastise and wound them, who prevailed over part of Asia, over Egypt, and Africa; they entered a good way into the papal kingdom, from which they were at length driven wholly out. Then brought he up his angels of destruction, the shepherd nations from beyond the Euphrates, who utterly exterminated and destroyed, and trampled under foot, the apostate church of the East, and sought also to pierce into the papal kingdoms, and prevailed to the gates of Vienna, but were at length driven out, and confined to their own bounds, which had been before determined for them by God. And then what do we behold at the end of fifteen hundred years in that empire, whose prospects were so bright and fair in the time of Constantine? We behold the West worshipping a man of the devil's right hand, and the infallibility of that man, and the decrees of his church, instead of worshipping Christ, the man of God's right hand, submitting to the infallibility of the Holy Ghost, and constituting the Church of Christ. We find the

Digitized by Google

saints persecuted, and their seed annihilated, almost every where, save in this our kingdom, which God hath separated to be a witness upon the face of the earth for his own worship and testimony. We behold the whole East under the dominion of Mahomet, an usurper upon Christ, a blasphemer, an angel from the bottomless pit, a false prophet, permitted of God to come forth and deceive men; Christ every where forgotten, obliterated, despised, or trodden under foot, over the bounds of that vast and mighty empire. And the time comes for him to express his anger, and the hotness of his indignation: the time of the cup full of wrath arriveth, that it should be poured out upon this apostate region of the world. He begins with the Papacy, and deals with her by degrees, and, as I may say, slowly and reluctantly, because she is the example and the monument of his long-suffering unto the Gentiles; and she receiveth five vials of different inflictions, each bringing its own kind of punishment: the first, a universal soreness; the second, revolution and much death in the head and principal of her states; the third, a bloody visitation upon her priests and sacred shrines, and the sacred states, and sacred city of the Melchizedek usurper; the fourth, exalting over her a scorching tyrant, full of power and warlike glory, who might scourge her not a little; the fifth, covering her and her myrmidons, and all who looked to her, with darkness and with fear. And thus having chastised, in five successive ways, all the papal

Digitized by Google

nations, excepting that solitary one which sitteth upon the sea all the while, the witness and the applauder of these judgments, he stays his hand a little, and suffers them to have a respite from suffering, and period of peace, wherein to reflect upon what has passed over their heads in rapid evolution, and, as it were, in wheeling succession. And now he proceeds to the East, which all this while has been held in quiet and silent observation of all these things; and there being nothing here to stay or to restrain his hand, he accomplishes his judgment in one single act, single in its character, and uninterrupted in its continuance, which for the last seven years has been under our eye, the only thing, I may say, of a warlike kind soliciting the attention of the world, in which all the world has sought to take an interest, which many nations have sought to intercept in the progress, but which behold is going on still, and lately has received a rapid acceleration. Thus he spares not; there is no taking off his hand from them to lay it on again; and depend upon it, if we are right in believing that this sixth vial is poured out, and working its effects, it will not cease, until it has done its work of drying up the waters of the Mahometan Euphrates; that is, abolishing the Turkish power, until it shall be able to offer no resistance to those kings who are about to come up from the risings of the sun. Then comes the end, when Babylon is destroyed for ever; the beast and the false prophet, and the kings of the earth cast into the lake of fire

Digitized by Google

which burneth with fire and brimstone for ever and ever.

Anastasius.—I entreat you to mark the instruction which is conveyed to us at the present moment, by the uniform dealings of God towards his church, both in the Jewish and in the Gentile times. The ten tribes not only revolted from the royal line of Judah, and thereby renounced their allegiance to the Messiah, who was promised in that line; but set up another object of worship, whereby they renounced his priesthood also: for doing this, God swept them with the besom of destruction by the hand of the Assyrian from off the face of the earth. Judah, although she became idolatrous, and committed many sins, for which she suffered sore judgments, yet kept her foundation of temple worship, &c., and God preserved her until Shiloh came.

In the Gentile Church, the heresy which sprung up in the East was similar to that which seized on Ephraim, striking at the very root of the true worship of God, and he therefore exterminated her by the hand of the Turks. The apostacy which arose in the West, like that of Judah, covered, indeed, the pure worship of Jehovah with many idolatries, but her foundations remained sound; and in like mercy as he shewed to Judah, he has preserved the Papacy to this day.

England, by renouncing Christianity as an essential in the office-bearers of the state, has committed the same sin that was committed

Digitized by Google

first by Israel, and subsequently by the Eastern Church: for the great council of the nation, with her hierarchy assembled, has declared, that a disciple of Mahomet is as fit to be a ruler of the nation, and of the patronage of the church as a disciple of Christ. Will not God treat England as he treated Israel, and as he treated Constantinople?

Philalethes.—The Dissenting Churches have got into such a habit of taking for granted that Babylon, Popery, and Establishments are synonymous terms, that they will have great difficulty in discerning the scriptural marks of apostacy.

Anastasius.—This arises partly from the origin of dissent, for as it sprang principally from the Episcopal pulpits ceasing to preach the Gospel, it was a very natural conclusion for the Dissenters to come to, that the Church of England, and all Established Churches, were included in the term Babylon; but they are not very explicit in what they mean by Babylon: the only thing they can object to, upon scriptural grounds, in the Established Church, is a supposed right or power of the temporal authorities to interfere with the ministers and sacraments of the church: yet this they cannot mean, for such objection could not be supported against the Church of England, but may be charged against many Dissenting Churches. I am acquainted with several, where the chapels are in the possession of laymen as trustees, who have the power of

Digitized by Google

ejecting the Minister from his congregation, if he preaches any thing of which these laymen disapprove: this is a true interference of secular power in the ministration of the word, the very crime against which we are warned by the fearful example of Uzziah, and against which I have heard many an ignorant Dissenter sneer, as if it were the characteristic of the Church of England, merely because it is established by law, and as if his own churches were free, merely because they made no part or parcel of the Ecclesiastical Government of the land.

But do not let us pursue this subject any farther: the Time-State of the Catholic Church Militant will soon close, and let us spend the little that remains in strengthening each other's hope, in turning our own attention, and that of all the brethren, to the great events for which we are looking: it will not be enquired of us in what communion we were born, nor under what denomination we worshipped. God has had his hidden ones in all: He has blessed the labours of all in their several spheres; all have been in error in some things; but all have had amongst them some who have been partakers of the Holy Ghost. Encouragement, and incessant preaching of the coming kingdom of Messiah, not recrimination, must now be our business. Every orthodox sect not only contains some of the people of God, and some false brethren, but each has

Digitized by Google

been permitted also to bear its testimony to some particular portion of truth which another has forgotten or obscured. Thus, although national establishments have testified to the duty of temporal rulers to provide for the religious instruction of the people, they have been tempted to barter the truth itself for worldly emoluments. Although the non-conformists have run into a fearful forgetfulness of the kingly office of Christ, they have testified that His kingdom is not of this world. Although the Baptists have erred very widely in their views of a visible covenant and church, they have testified against the heresy of the *opus operatum,* and identity of water-baptism with spiritual regeneration. Although the Quakers have departed from the written directions to observe certain forms and ceremonies, and respecting the lawfulness of oaths and war, they have testified to the Spirit as the only worker during the time-state of the church; against the idolatry of the written word, and against the desecration of the name of God, so often prescribed by the laws of the land.

Philalethes.—Have you any positive proof that dissenting churches have ever held scriptural views respecting the second coming of Christ, and his reign upon earth?

Anastasius.—Yes; they all held them in their best times. The following extract of the Confession of Faith of the English Baptists, extracted from Crosby, may suffice for them all.

Digitized by Google

"We believe that there will be an order in the Resurrection; Christ is the First-Fruits, and then next or after, they that are Christ's, at His Coming: then, or afterwards, cometh the end.

"Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead, judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, *reign on the throne of his father David, on Mount Sion, in Jerusalem, for ever.*

"We believe that this kingdom of our Lord will be an universal kingdom, and that in this kingdom the *Lord Jesus Christ himself will be the alone visible supreme Lord and King of the whole earth.*

"We believe that as this kingdom will be universal, so it will also be an everlasting kingdom, that shall have no end, nor cannot be shaken; *in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith,* even the salvation of their souls; *where the Lord is, they shall be also.*

"We believe that the new Jerusalem, that shall come down from God out of heaven, *when the tabernacle of God shall be with them,* and he

Digitized by Google

will dwell among them, will be *the metropolitan city of this kingdom*, and *will be the glorious place of residence of both Christ and his saints* for ever, and will be so situated, as that the kingly *palace will be on Mount Sion, the holy hill of David, where his throne was.*"

Digitized by Google

CONVERSATION THE TWELFTH.

What are the Types which prefigure the God-man in his two States of Humiliation and Glory?

Philalethes.—You have frequently alluded, in the course of our conversations, to different circumstances as types of others; but I do not remember that you have pointed out any one Person or Thing, which clearly depicted our Lord Jesus Christ in his two states of Humiliation and Glory.

Anastasius.—It is impossible that any one person or thing should completely prefigure the Lord in any one of his characters, still less in any two of them. There are some good remarks in Hartwell Horne on the subject of types, which he has collected from various authors; but almost all writers limit themselves too much in treating of types.

Thraso.—Christ is himself the type of God, which we shall know when God shall be all in all. Since all created things have their subsistence in and through Christ, so all visible things do more or less typify Christ, and manifest, each in their character, some part of his character, and shall be all headed up in him, as their full and complete antitype. No one type can express Christ, in whom is all the fullness of God, nor completely shew forth any one part of his character; but many types must

Digitized by Google

concur, one prefiguring one part, and another prefiguring another part, as the finite extent of creation can body him forth, and our limited faculties comprehend him. The only type of the Godhead dwelling in the humanity, with which I am acquainted, is the angel in the bush, and this appearance seems to be alluded to with that idea in Deut. xxxiii. 16. Adam is a type of Christ, as head of his first creation; Melchizedek is a type of him as Priest and King; David, as Prophet and King; Solomon, as King of Peace on his millennial throne; Joshua, as the conqueror who takes possession of the land by the extirpation of his enemies. The Patriarchs are types of him in another series of character. Abraham, of him to whom the land is promised, which he never possessed. Isaac, as the heir; Jacob, of him in weakness and suffering; and Israel, of him in strength, but not in glory. In like manner, Christ at his first coming was frequently a type of himself at his second coming, as we observed in a former conversation, respecting his riding into Jerusalem on the ass's colt: and thus his transfiguration was a type of his glory.

Valerius.—The observations of Owen, respecting types in general, are very sound; he divides them into legal, natural, and historical, and these again into what relates to persons, events, places, and things. All commemorative types relate to time, and therefore they must have an order and time for their accomplishment. I will not enumerate those which may be col-

Digitized by Google

lected from books that are easily to be obtained, such as M'Ewen, Goodwin, Horne, Owen, &c.; but I will suggest, for your consideration, a circumstance connected with the birth of Isaac, which is generally overlooked, and which is worthy of reflection, not only on its own account, but also on account of its connexion with the meaning and type of original sin. Isaac in his birth was a type of being born in the likeness of sinful flesh, as he was born after Abraham was circumcised, and Sarah being past conception, intimated, that he was born *without the sign of the fall:* Mary also, who was espoused or engaged to Joseph, had not come to him, whence it has been fairly concluded, that she was as much before the ordinary age of puberty as Sarah was beyond it, and therefore likewise *wanted the sign of the fall.* Jacob changing his name to Israel, represents the church changing from humiliation and suffering to glory.

Philalethes.—I have heard it often maintained, that we ought not to consider any thing in the Old Testament a type, which has not been declared to be so in the New Testament.

Anastasius.—That is a very pernicious sentiment, and, I believe, lies at the very antipodes of sound doctrine on the subject. Every thing in the material universe tells one some great spiritual truth, and if our eyes were not holden by sin, and consequent ignorance, we should be able to perceive it. In this branch of divinity, the Hutchinsonian writers are, for the most

Digitized by Google

part, very sound, as indeed is Hervey also in his Meditations. There is but one caution to be observed upon the subject, and that is not to make use of types as the bases of doctrines or arguments, but only as illustrations of those truths which have been derived from less disputable sources. To be a type, the thing must be worthy of its antitype; and thus an individual celebrated in the olden time is not a type in every circumstance of his life, but only in that by which he was most remarkable. Events occurred to Adam, Noah, Abraham, Isaac, Joseph, Moses, Joshua, David, and Solomon, such as never occurred to any other individual: all these events then, and they in these events, are all typical of Him in whom all the wonders of eternity and of time, of spirit and of matter, are concentrated.

Aristo.—There is great necessity for caution in the interpretation of types, lest they should be strained to justify and support all kinds of false doctrine; we should likewise distinguish between subjects, which are well adapted for the edification of our own minds, and such as are better united for the conviction of gainsayers.

Anastasius.—In this respect types resemble parables, in so far as they are not to be strained beyond the particular point for which they are used; a remark which will apply to the use of symbols also.

Aristo.—Every thing in creation was typical, whether we can see it or not, and we cannot tell what is to be excluded; though the more

Digitized by Google

we enter into details, the more probability is there that we may differ from others in seeing things in that light; yet not to use them at all, is to undervalue what God has provided for our edification. Adam was a three-fold type of Christ; 1st, in that he had supremacy over all the material universe, as the angels have over the invisible world; 2d, because he contained a seed *in* him, which the angels do not; 3d, as a federal head, that is, he stood for, and in the place of, others, and communicated something to those *in* him. Adam conveyed death: Christ conveyed resurrection from death. "As in Adam all die, so in Christ shall all be made alive:" and the expressions in Rom. v. 17, prove something greater in the antitype than in the type. The "natural body" is that which is proper to a soul; but "a spiritual body" is that which is proper to a spirit. The apostle could not have made the difference appear but by the use of all the preceding metaphors, which he gives in 1 Cor. xv. By Rom. viii. 11, we learn, that possession of the Spirit gives us an inheritance in the resurrection, from whence also it is to be inferred, that Adam's body was not originally corruptible. Christ's power is put forth in the Holy Spirit, and therefore He is termed, "a quickening or life-giving Spirit." The expression, "let us make man in our image," is, in fact, let us make man in the form, or pattern, or type of him that is to come, that is, in the image of God-man: I do not offer this interpretation instead of, but in addi-

Digitized by Google

tion to, the ordinary explanation given of it. In his temptation Adam stood in his own creature-strength, or man-power, and demonstrates the necessary consequence of leaving the creature's will free to choose what its wisdom prefers; he chose to believe Satan, and he chose not to believe God: Adam had not the Holy Spirit, for the Holy Spirit is the consequence and fruit of redemption.

Adam was possessor of the world, but he suffered it to get into the possession of the devil: until the devil is cast out, and another comes into possession of it again, it can only be held by heirship: hence Isaac becomes a type of Christ, as the heir who is not yet the possessor. The promise was given, but its accomplishment long delayed, still more to make Isaac a perfect type. The promise of possession of the world was indeed given to Abram, before the destruction of the cities of the plain, and of the five kings. The power of generation to Abram, and of conception to Sarah, were both long delayed; and the communication of that power, and of the destruction of Sodom, was received at the same time; so now, let the church mock as she will, she will never be possessed of the same hope of the Child of Joy, until, at the same time, she feels certain conviction of the coming destruction; even as it is said at the same instant, "Behold I come," and "Babylon is fallen." Ishmael represents man in the fleshly covenant, Isaac represents him in the spiritual covenant. The children of Keturah all received

Digitized by Google

gifts, as the brethren of the spiritual seed, before they were sent away, and before Abraham gave all that he had to Isaac.

Melchizedek is the type of Christ as Priest and King in one person; that is, the holiness and power of God. If God had not given a type of his Son, the Jews would have fallen, without a warning, into the error into which they did fall, notwithstanding the warning, of saying, "Have we not Abraham to our Father?" and, "Art thou greater than our father Abraham?" Abraham is the type of the church now; Melchizedek is the type of what she will be in the coming dispensation. Abraham, returning from the slaughter of the five kings, acknowledged a greater than himself; and so will the Jews, after the slaughter of Armageddon.

There is one type that is especially worthy of your consideration, namely, Eliakim, Is. xxiii. 20, who was over the king's "household," 2 Kings xviii. 18, and to which I would refer the parable of the Householder; for I believe I shall be borne out in saying, that every parable has its root in the prophecies, and is the fructification of seed sown therein. There will be ever an usurper over the house of David, until the true David returns to inhabit his house, "whose house are we." Heb. iii. 6. The key was an emblem of rule over the house, "the government shall be upon his shoulder," Isa. ix. 6; and is worn as such by the Chamberlains of Royal Households to this day: the marriage garments were under the care of the Chamber-

Digitized by Google

lain; and such are now fastened doubtless on nails, in a sure place, ready for those who are to enter into the wedding supper of the Lamb. Thus the parable of a candle under a bushel, is an apt representation of Babylon hiding her lamp, as a church, under her traditions, her unknown tongue, her ceremonies, and other abominations; whilst in her construction and ability to abide the flood of God's great day of wrath, she is a house built on the sand.

Justus.—Whenever Moses spake to the people, his face was veiled: so Christ is now veiled, and we see not his face; but when he comes again, it is the time of his unveiling, or Apocalypse: the people too, could only be blessed when the priest came out of the temple, in his beautiful garments; so we shall have the possession of the promised blessing, to wit, the redemption of the body, when our High Priest comes out of the Heavenly Temple, in His glorious clothing, more splendid than the gold of Ophir.

Theodorus.—The opinion alluded to by *Philalethes*, is very general; namely, that we have no ground to consider any thing in the Old Testament as typical, unless we find it alluded to, for that purpose, in the New. This opinion is so much the reverse of what I believe to be sound upon the subject, that we should not pass it by hastily. There is no allusion whatever in the Old Testament to any thing being typical; and the first notice we have of their being so, is from the mouth of our Lord himself, who

Digitized by Google

alludes to Jonah, the temple, the brazen serpent, the destruction of Sodom, the deluge, &c. &c. St. Paul subsequently taught, that many other things were typical also: the proper inference to be drawn from this is, that our Lord and his Apostles have furnished us with a key, by which to unlock the hidden treasures of the former shadows, which we are to use according to our own sagacity and discretion. If it is to be granted that we are not to make use of any thing as typical in the Old Testament, but that which is declared to be so in the New, we must at once renounce the clearest pictures which we have of some most essential points of Christian doctrine; such, for example, as expiation, substitution, atonement, &c. &c. Types are also very valuable as evidences of the unity of the designs, plans, and operations of God, and proofs of the inspiration of the Scriptures; but if types are to be given up, the Old Testament may be given up as an obsolete book, for every thing but its historical minutiæ; and, therefore, unless I retain the types, I shall in vain seek in Moses for Him of whom Moses did write, even Jesus of Nazareth.

Among the types of the divinity dwelling in the humanity of the God-man, the Shechinah in the temple seems one of the most obvious. The Apostle seems to place the first Adam not only as a type of the second, but also by way of contrast to him, where he speaks of the "one offence," and the whole righteousness. In like

Digitized by Google

manner the first Adam admitted the tempter into the world; the second Adam casts him out of the world. Part of Isaac's typical character consisted in his being, at the time of his sacrifice, the alone heir of his father to the possession of the world, and the only begotten son also; wherefore he was, in a figure, to be cut off: Abraham tells Isaac that "God had prepared himself an offering;" and God, in like manner, prepared Christ for the antitypical offering: "a body hast thou prepared for me." Sufficient stress does not seem to be laid upon one circumstance in the typical histories of Joseph and Moses, both of whom eminently shadowed forth the Lord: both were, at first, rejected of their brethren; but modern divines seem to pass over the fact, that both became afterwards the great deliverer of the very people who had rejected them: Christ has already been rejected of the Jews, but he must still appear to be their deliverer, as Stephen argues at length in Acts vii. and will still be their David and their Solomon.

Theologus.—The thing to be shewn by all Scripture is the Lord Jesus Christ, as the risen God-man, and whatever can set this forth is a type. The use of the word type, ought, perhaps, to be limited to the legal ordinances by which the church was taught of old, and it is questionable whether it can be applied to persons; its more correct definition would be "a substance which shews out something beyond, and distinct from, its own proper nature." Nothing can be under-

Digitized by Google

stood to be a type until the antitype has appeared, or has been clearly declared. The first principle to be always borne in mind, as that which all things are to pourtray, is a God existing as a Trinity of Co-equal, Co-existent, and Co-essential persons, willing to have creatures. God then ordering all things with a view to this manifestation, it is obvious that all things will manifest this if we can see it; since every event, and every substance, is brought into being by His will, and through His energy. It pleased the Father that in Christ should all fulness dwell; who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, Col. i. 14. 19. God the Father doing all things in Christ, which is the second person in the man Jesus Christ in the Holy Ghost. The predestinative subsistence of the God-man runs on till his ascension, when he was glorified with the glory which he had before the world was, John xvii. 5. The design of this dispensation is the irrefragable demonstration of the self-existent God, and the display of a person necessarily connected with two others in Deity; the Father, the necessary originator of two others. The great result of this dispensation being the bringing out of the God-man, it would not be probable that the Father should have left him without previous

Digitized by Google

exhibition, and therefore there are types of him every where. Adam, in his creation from the dust, is a type of the beautiful body produced out of the ground at the resurrection. Although all our bodies were in Adam, yet I incline to think that the soul of each individual is a separate creation, or impartation to each individual on creation grounds; but existing in Adam, we exist as persons damned.

Burnt-offering aptly represents the resurrection; the offerer and the victim were one, and being burned by fire, rose in an altered state; thus the dead sinner, after the fire of the Holy Ghost has changed his substance, rises a spiritual being, the burnt-offering being Christ. The burnt-offering is the ascending-one; Christ was under the curse till his death, and we receive the Holy Ghost in our *quasi* death at baptism.

Anastasius.—The ceremonies of the law were instituted solely for the purpose of being types, and all who cannot so read them, and find the Antitype, are culpably ignorant of what they ought to know. I will point out to you two, because they are rarely noticed, with this view, by commentators; the first is the ceremony of washing the hands, in token of putting away the guilt of a slain man from him who performs it, which was enjoined in Deut. xxi. 1—9; and which was done by Pilate, when the infatuated Jews voluntarily took the guilt of the crucifixion of the Lord of Life upon their own heads, Matt. xxvii. 24. The second is in Numb. xxx. 1—10; the two

Digitized by Google

last verses of which passage, compared with John xix. 39—41, are very remarkable.

And *a man that is clean* shall gather up *the ashes of the heifer*, and lay them up *without the camp*, in a *clean place;* and it shall be kept for the congregation of the children of Israel, for a water of separation; it is a purification for sin.

And after this, Joseph of Arimathea, (being *a disciple of Jesus*, but secretly, for fear of the Jews,) besought Pilate that he might take away the *body of Jesus;* and Pilate gave him leave; he came, therefore, and took the body of Jesus. And there came, also, Nicodemus, which, at the first, came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight; then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was *a garden;* and in the garden a *new sepulchre, wherein was never man yet laid.*

Isocrates.—That the general principle which our friends have now laid down respecting types, is sound, may be further proved by the expression, "in the VOLUME OF THE BOOK it is written of me," &c. &c., Psalm xl. 17, and particularly because it would be impossible to point out a single passage where it was said that Christ delighted to do the will of God, but by reference to types. Likewise in Acts xxvi., where Paul makes his defence before Agrippa, he says that the Prophets and Moses did say that Christ should suffer, and should be the first that should

Digitized by Google

rise from the dead, which would be very difficult to shew, except by the shadows or types of the law, for these things are no where expressly said, but in types. Such passages as Luke xxiv. 44, 45; and Heb. ix. 1—8, are quite sufficient scriptural authority for our searching into types, and drawing thence whatever instruction we can.

Anastasius.—Now let me, in my turn, ask you, *Philalethes*, how far have your examinations by the written word of God confirmed or weakened the effect of what we have said in these our several conversations?

Philalethes.—I think I very clearly apprehend that the world in which we live, was overcome by the devil, whose empire has been established in it; but that the Lord Jesus engaged to deliver the world from his dominion, for which purpose he came in humiliation to make a vast atonement for sin, on the ground of which he should deliver out of the world, in the age of its apostacy, a whole company of elect people, whom he predestinated to share his glory; to sit with him upon his throne, and exercise dominion over the renewed earth, which, at his second coming, shall be purified from all evil, diabolical as well as human; and be restored to a state more glorious than that of paradise; and so remain for ever and for ever, without death, or sorrow, or sin, the whole nuisance of it being drained away into that great sink, hell.

If it be so that the Lord Jesus, who is the heir of all things, is to dwell amongst us, will not this

Digitized by Google

earth be heaven? and as He is the centre and glory of the universe, may not the amazing transactions of his incarnation and grace, as well as that of the everlasting damnation of men and devils, furnish to the whole universe an everlasting display of God's greatness, and mercy, and majesty, and of the tremendousness of the evil of sin? If this is to be the dwelling-place of the Lord Jesus, it must be the glory of the whole universe, and the transactions which will have taken place upon it will be the very means of displaying universally his holiness and his justice, terrible against transgressors, as well as the pure character of his love; and so to the principalities and power in heavenly places will be known by our church, the manifold wisdom of God. This is what it appears to me the Apostle means, when he says, that God created all things by Jesus Christ, *to the intent* that by the church these things should be displayed. This earth must, by the Lord Jesus dwelling upon it, become the great sun, light, and glory of the moral universe.

Anastasius.—You have certainly got hold of the cream of the whole subject: and may the Lord, who has granted us in this world so much knowledge of his truth, lead us more and more to walk in him, that at his second coming we may be found an acceptable people in his sight, with our lamps full of oil, not having our own righteousness, but the righteousness which is of God by faith.

The attention of the church having been

Digitized by Google

again drawn to the long-forgotten subject of the Lord's reign upon this renovated earth, has produced already one very good effect; which is, that many who had thought they were fully acquainted with the Holy Scriptures, have found that there is still much to be learned in them, and have begun to search them with encreased avidity. Messrs. Marsh, Stewart, Hawtrey, G. Noel, M'Neile, in the Church of England; Mr. Irving, in the Scottish Church; and Mr. O'Bryan, in the Wesleyan connexion, have all lately published valuable works upon the hopes and expectations of the Christian. May the Lord own and bless the labours of these his servants! may His Spirit accompany the readers of their works! and may all, into whose hands they shall come, have their faith rendered more strong, their zeal more animated, and their love for each other more fervent, to the glory of His name, and to their own everlasting happiness! Amen.

Digitized by Google

CONVERSATION THE THIRTEENTH.

Practical Duties incumbent on those who are looking for the Lord's Appearance.

Philalethes.—THE great importance of the subjects which we have discussed; the peculiar circumstances of the present time; the deadness which the church has felt respecting her Lord's coming for fifteen hundred years; and the sudden call which she has lately had to arouse herself; all seem to indicate, that there must be either some peculiar duties applicable to us who believe these things, or at least a peculiar call to increased zeal and activity.

Anastasius.—Our duties connected with this subject are twofold: first, those relating to our own hearts; and secondly, those relating to the testimony we ought to bear to the church and to the world. The description of the wise servant, considered in the connexion in which it appears, will furnish a fit lesson to us in both respects. At the conclusion of that long conversation which our blessed Lord had with his disciples upon the signs of his coming, and of the end of the world, and in which he warns those who shall be in the flesh at that period, lest that coming should overtake them as a snare, seeing that he comes as a thief; he says, "who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in *due*

Digitized by Google

season? blessed is that servant whom his Lord, when he cometh, shall find so doing; verily I say unto you, that he shall make him ruler over all his goods: but, and if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servant, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites," &c. Matt. xxiv. 45, &c. In Mark it is added, that the Lord "gave to every man his work, and commanded the porter to watch—and what I say unto you, I say unto all, WATCH." xiii. 34, &c. In a former conversation our blessed Lord teaches us, that "every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old," Matt. xiii. 52. It is not, therefore, to be denied, that as the good steward furnishes forth for the use of the household the provisions proper to each season, so "the ministers and stewards of God's mysteries," ought, at this time, to be especially offering for the spiritual sustenance of the household of faith, the solid and substantial glories of the coming kindom of our Lord; and that we ought to press the subject upon the sleepy church and scoffing world, "in season and out of season."

Theophilus.—The coming of the Lord, the kingdom of the Lord at his coming, and the honour

Digitized by Google

and happiness of the suffering church then, will alone rouse real Christians, because it is the appointed means: at present we all, with here and there an exception, slumber and sleep.

Polydorus.—I cannot doubt but that the right apprehension of the speedy coming of the Lord is the main point of our Christian duty at the present period. It is remarkable, that the order of doctrine and precept which is observed in all the epistles, the latter being invariably founded upon the former, is inverted in the Apocalypse; from whence I gather, that a very high state of moral and spiritual feeling is a necessary preliminary for entering into the study of the Apocalypse. We must be much on our guard against feeling dissatisfied at having mistaken the details of future events, upon which we may have been led to form too minute expectations; and in order to obviate such disappointment, we should not form an opinion upon any one point, until we have examined it with reference to all other points, in order to ascertain how far it is consistent with, or contradictory to, them. In the passage in Matt. xxiv, to which *Anastasius* referred us, the servant who does not expect his Lord's coming, is found smiting his fellow servant; we should be on our guard against acting in like manner, and if any smite us for holding these sentiments, we must take care not to smite again, but say with Hooker, "I pass by your revilings, and address myself to your arguments." It will be great means of avoiding giving just cause of offence, not to found any argument upon

Digitized by Google

types, but only to bring them forward to illustrate a doctrine. We should make it a matter of serious concern to be strict and rigid in the examination of our own personal justification and interest in the Lord Jesus, so that the hope of his appearing shall bear us out in all circumstances and changes, according to the instruction of the Apostle Peter, 2. iii. 14. "Wherefore beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot, and blameless." Above all, we must not relax in our investigations of and searchings into the word of God, but meditate, and read, and pray over it; always bearing in mind that we are still but at the very threshold of the oracles of truth. Let us be lowly and humble before our fellow-christians, not forgetting at the same time, that the express injunction before all the annunciations of the coming of the Lord is not to be afraid; and in this way we shall cultivate the present love towards the brethren, which is the end of the commandment. We ought not to omit forming and frequenting prayer meetings, especially for the coming of the Lord, which is the object of all scriptural prayer; and, perhaps, no stronger test of our election of God can be afforded, than the crying out day and night for the coming of His kingdom. Those Societies which bear upon the Jews and upon the Papacy, such as the London, Philo-Judæan, Continental, and Reformation Societies demand our especial support. The example of Christ ought to be ever our pole-star,

Digitized by Google

and ministers in their public preaching should not omit to point to the cross, as this is the object to which the whole world ought to be invited. But not the remotest idea can be formed of the government of God over the nations; of his interference with the power of the world; of the different dispensations which have taken place, and are yet to take place; of the true essence of the Sacraments, but with reference to the coming of the Lord in glory, which has been so miserably lost sight of in the church.

Theologus.—Our great practical duty is to aim to expect the coming of the Son of Man rightly, as to, I. the Who; II. the Why; and III. the How. 1. We must be clear, definite, and precise as to the nature and circumstances of his coming; the outline of which is a personal coming, and not a change only, however extensive and penetrating, in the face and moral temperament of the world: we do expect such a change, but it is as the concomitant, not as the essential reality of the promised event. The coming will be first, and the change subsequent. Having come visibly, he will remain visible; with this difference, that, at his coming, he will be visible to eyes of flesh; subsequently, only spiritual eyes will be capable of beholding him: he shall come to rule; of which the first exercise is to put down the opponents of the assumed authority: this he shall do by judging his church, by inflicting judgments upon all the individuals of those communities who profess his name and service falsely: having previously separated his

Digitized by Google

faithful servants out of the midst of them, to be his assessors in the work of judgment, and his partners in bliss and glory; and having thus purged his temple, that it be no longer a den of thieves, he shall proceed to establish a pure worship in the centre of the earth; in the centre of his restored nation, in the centre of the city of his Holy Hill of Zion, the rebuilt Jerusalem. But he will not come alone; the saints will be called out of the grave to meet him, and those in the flesh will be changed into his own bodily likeness. When all, to which his presence in a visible body is necessary, shall have been effected, he shall take his abode in the Jerusalem above; in that spiritual city of which spiritual beings in spiritual bodies are the living stones, and himself the chief foundation corner stone; where visible to them, but invisible to all who are not spirits, he shall in the midst of them, together with, and through them, exercise lordship as God's heir, that heir which is an eternal expectant, never a possessor over all the earth, over all the universe. Christ is now sitting by the side of God on God's throne, as God's co-ordinate: then he will come forth as heir, and then will be subordinate: he is the king who is the end of rule, because God is now doing every thing for the recognition of Christ; he is Lord of all; when he is come, being acknowledged Lord and God, he comes out as heir subordinate to God, 1 Cor. xv. There is a co-equality of nature, but subordination of persons. Whilst he rules for God, he shall worship God; for the peculiarity of his *made* lordship (Heb. i.

Digitized by Google

4. 11; vii. 9, &c.) is, that he is a Priestly King; and as the royalty is not alone, so neither is the priesthood. Head of the worshippers, as well as head of the Vicegerents or joint heirs, he shall both jointly worship the God and Father, and with and through them, procure, maintain, and perpetuate the worship of the natural, national seed, which is abiding in flesh below. The priestly dominion carried on by, through, and in him as its head, in the Aerial City, connected with, and holding continual communion with the material Jerusalem, but essentially distinct and perfectly separate from it, shall continue for a large but limited period; which being completed, and Satan loosed, and the nations, (but not Israel after the flesh, and still less the spiritual saints,) having been again deceived, and another Apostacy, which involves the whole earth of living men, having been effected, judgment begins afresh; fire breaks forth from heaven to consume the rebels, and the whole multitude of the unsaved is made to stand in a body of resurrection, that is, in a body of spirit, before the throne of Christ and of God; that is, of God wearing the form, dwelling in the inwards, and exhibited in the person of the Lord Jesus Christ. Speechless, without excuse, self-condemned, and condemned of God, the millions who have not Christ dwelling in them, and walking in them, that is, energizing in them, are cast into the lake of fire. Thus, after the interval of a literal or figurative 1,000 years from Christ's second coming, final judgment is executed, which puts a last end to the

Digitized by Google

present *form* of this earth, though not to its *material*, and gives commencement to a new era, and to a new scene, of which we know no particulars, but know assuredly that there shall be such, in which the saints erect for ever round the throne of God and of the Lamb, and the wicked prostrate for ever as their footstool, in the impenetrable, impassable, and indissoluble enclosure of hell fire, a new heaven, and a new earth, together with a host of creatures adapted to them severally, shall issue forth; new heavens and new earth, wherein dwelleth righteousness, and where the sea is not any longer.

Philalethes.—Christ is now on God's throne, and in what do you suppose the difference to consist between the throne on which he now sits, and that on which he sits during the millennium?

Theologus.—Christ is now reigning as God on his throne, at the side of God (παρα σοι), as his co-ordinate; and subordination is not a less essential attribute of the Trinity than equality of substance.

Philalethes.—Is not this question of sub-order rather delicate?

Anastasius.—All matters of deep theology are delicate, partly from our incapacity to comprehend them aright; party from our inability to convey by articulate sounds such conceptions as we have; and partly from the indolence of men, who find it more easy to exclaim "Great is Diana," than to give themselves the trouble of understanding that which is said. We may properly apply to such would-be Theologians, the

Digitized by Google

words which Hooker applies to another class; "the matter wherein ye think that ye see and imagine that your ways are sincere, is of far deeper consideration than any one amongst five hundred of you conceiveth. Let the vulgar sort among you know, that there is not the least branch of the cause, wherein they are so resolute, but to the trial of it, a great deal more appertaineth than their conceit doth reach unto. I write not this in disgrace of the simplest that way given, but I would gladly they knew the nature of that cause, wherein they think themselves thoroughly instructed, and are not; by means whereof they daily run themselves, without feeling their own hazard, upon the dint of the Apostle's sentence against evil-speakers, as touching things wherein they are ignorant." Vol. i. p. 144. The idea of subordination of office, notwithstanding the co-equality of the persons in the Godhead, is well expressed by him in another place; and, I confess, I think that more good has been lost than gained by all attempts which have been hitherto made to define the mode of the subsistence of the Deity. "Dangerous it were for the feeble brain of man, to wade far into the doings of the Most High; whom, although to know be life, and joy to make mention of his name; yet our soundest knowledge is, to know that we know him not as indeed he is, neither can know him; and our safest eloquence concerning him is our silence, when we confess without confession that his glory is inexplicable, his greatness above our

Digitized by Google

capacity and reach. He is above, and we upon earth; therefore it behoveth our words to be wary and few. Our God is one, or rather very oneness, and mere unity, having nothing but Itself in Itself, and not consisting (as all things do besides God) of many things. In which essential Unity of God, a Trinity personal nevertheless subsisteth, after a manner far exceding the possibility of man's conceit. The works which outwardly are of God, they are in such sort of him being one that *each person hath in them somewhat peculiar and proper.* For being three, and they all subsisting in the essence of one Deity, from the Father, by the Son, through the Spirit, all things are. That which the Son doth hear of the Father, and which the Spirit doth receive of the Father and the Son, the same we have at the hands of *the Spirit, as being the last;* and therefore *the nearest unto us in order,* although in power *the same with the second and the first.*" Vol. i. p. 200. Charnock expresses the same idea thus:—"He (Christ) is appointed heir, as he was appointed mediator, *Heb. iii.* 2. He was mediator by a voluntary designation, he was heir by a voluntary donation, and all judgment was committed to him by a voluntary deputation; but he was a Son by a natural generation; again an heir succeeds in the place of another; so Christ, as mediator, succeeds in the place of his Father, in regard of government, *as his delegate and deputy;* but what the Son hath from the Father as God, he hath not, as his deputy,

Digitized by Google

but by an essential, natural, and eternal communication. So that these two differ. The one belongs to his essence as God, the other to his office of mediator.——In the first he is one with the Father, in the other he is the Father's *substitute, and deputy; his Father's Lord Lieutenant in the world according to a derived authority,*" &c. &c. Vol. v. p. 396. If you want any more authorities, I beg you to consult Pearson on the Creed.

Theologus.—The essence of the statement which I have made, lies in the coming of the Lord being not figurative but literal; a personal, not an energetical manifestation of the great God and our Saviour in his day. According to some, he might as well have been said to have come and to have appeared in the flood, at Babel, Sodom, to Pharaoh, Babylon, Constantinople, Jerusalem, Rome, or in any battles of our own times, as in the exterminative and beatific process of setting up his no longer resisted, his universally acknowledged kingdom. But we believe he shall come as he has never yet come, in a form of glory; the form of adorned manhood, so as to be seen and owned of men. Yet such seeing shall be transient to men in the flesh, and abiding only to men in the Spirit. This, his coming, shall be at the commencement, not at the close, of his earthly reign; yet he shall come while nations are dwelling in the earth in their ancient form, and shall continue to maintain their existence in that form during a limited period. The raising

Digitized by Google

of the blessed dead, and the changing of the bodies of the blessed living, shall be simultaneous with the annunciation of his approach, and together with the vengeance then executed on the unbelieving members of his visible church, shall constitute a distinct and integral part of his work of judging the world; yet shall there be unraised and unjudged ones still; yet shall the earth have a judgment still to undergo; yet shall there be temples, and services, and an epoch to be waited for. The restoration of the Jews, as a whole, shall be subsequent to, and shall be effected in rapid succession to, the blessing and cursing of the instant of his coming; yet shall that nation have received a partial restoration before, and individuals of "the glorified fulness" shall have been taken out of it; yet shall the joy of Canaan, and of the Jew, be distinct from that of the spiritual Israel. Christ's spiritual empire shall be co-extensive with the earth and with the world; but its seat shall not be earth, though communicating with it; his saints shall *reign* as well as *serve* with him, but they shall not justle with men in the flesh, and though intermixing when need be, individually, shall be visible only by special operation and appointment. A second apostacy, a second conflict, a second resurrection, and second judgment shall follow close on the sunset of the millennial day; yet even these events shall not finish the transactions of earth, which shall survive her conflagration, as she has survived her deluge, though the last which God

Digitized by Google

has seen good to reveal in his Bible, with a very brief intimation that there are others yet to come.

Having then seen *Who* it is that is coming, we have now to consider the *Why*. For this we have the distinct authority of Scripture, both particular and general. From Acts xi. 30, we know that God hath sworn that he will *raise up* Christ to sit on his David's throne; and from 1 Tim. vi. that he (the Father) will shew in his own (ιδιοις), times the "appearing of our Lord Jesus Christ." We also know the reason of his coming in glory, from the order, dignity, necessity, and efficacy of that event in the great scheme of God. As to the order, it is next after the session, and before the general judgment. With respect to its dignity, it is the chief step in the act of God, for it is the exhibition to the world of the manifester, upholder, and doer of all his works from beginning to end. Of its necessity it is sufficient to see that it is to be, to be sure that it is necessary, and when it is said it *became* God, so certainly is that necessary which it is becoming of God to do; it is the reign of Christ as the Melchizedek with his saints upon the earth; and if that state be necessary, the coming is necessary, since it must have a beginning; for like reasons every antecedent step is necessary; his session is necessary; and it is the same thing whether he does this in his Father's name, or whether the Father does it by him, whilst he is sitting beside the Father. The ascension was necessary, because, being invisible, he could not

Digitized by Google

stay in the visible region; so also his resurrection, death, incarnation, giving of the law, &c.; and here I may remark, that the ceremonial law is a foreshadowing of what is to take place during the millennial reign, and not of any thing in the present state of the church. In Rev. iv. 5, we have a representation of the perfected globe of the church in the millennial state. The saints of God are now in three parts; first, asleep; second, militant; and third, in glory. Sacrifice, during the millennial state, will be commemorative of the death and consequent exaltation. The kingdom of Israel was necessary, as well as all that preceded it; the patriarchal dispensation, the flood, the fall, the creation, all just such as they severally were, with all the superability, fallibility, destructibility, beneficence belonging to this last; and thus we rise to the predestinative council of Jehovah, and his will to have creatures; all these steps, of which the second coming of Christ in glory is one, were necessary to the end which God intended to achieve, even the universal resurrection, judgment, new heaven, and earth, &c. With respect to its efficacy, it, like all the links in the chain of God, implies this and every other mystery of God; the mystery consisting in God joining himself to the creature, in order that he may communicate his being to it, which the name Jesus, Joshua, the saved one, or saved man, means. Σωτηρ is from σεσωςαι, that is one who has been saved; in like manner, to justify is to save through ruin. It is

Digitized by Google

equally easy to begin at one end of the chain of God's work as at the other, and only let Jesus, coming as a thief, be a point granted, and the predestinate counsel of God, and all its revealed results, may be clearly demonstrated.

It remains only to consider *How* we are to expect him. This must be in God; we being in God must expect, as those who have realized God to themselves, according to that exhibition which he shall have made of himself through this means, which is the consummation of his whole counsel. The coming is all one day, the judgment on the church and the appearing being in the morning, and the judgment on the wicked in the evening of it. This is the manifestation of Christ as the life, the self-existent one, the steps to which ultimate disclosure involve every conceivable perfection, and declare an infinite of which we have no conception. In order that there should be adaptedness to worship, there must be resemblance between the object of worship and the worshipper; and the man who has the Holy Ghost is the image of God, even in a body of flesh, for the Holy Ghost does form that resemblance in us. As the second person in the Godhead in the flesh is the primary idea of Jehovah, so the central principle on which the Almighty counsel turns, is grace manifested in mercy, and mercy in grace; grace produces his conferring the highest favour; mercy produces its being shewn to those who deserve to be damned. To expect in God, is to have a continual regard to God; many fail in not taking in

Digitized by Google

the scheme of God; what we read of Christ and God we are to realize in a person, according to our relation to which he has exalted us in Christ. We must learn more habitually to refer all to God; for the great point in this stupendous event is to bring us through the Mediator to the knowledge of God, and unless these matters bring us to God, they fall very short of their object. We owe a debt to the Lord Jesus who has redeemed us, to the church of which we are members, to the brethren with whom we sympathize, and to the world as sons of Adam, to set the whole of this truth before them.

Philalethes.—Do not think that I mean to cavil, but I wish you would give me some further light upon an expression you have used, which is not clear, I mean that Christ is "always an expectant, never a possessor."

Theologus.—I mean that the *propriety* of all things will ever be in the God and Father, and that the possession which Christ has, and ever shall have, is a conceded one which always recognizes the giver, and that a giver who is always *somehow* the holder; retaining, whilst he parts with the possession; that is, retaining it in another form, such as to shew that the very gift has himself for its object. Thus it is, in fact, a vice-royalty which Christ possesses, and he may be more truly said, in one sense, to reign *now* rather than *hereafter*, because he is now the avowed *end* of rule, whereas hereafter God will be that avowed end.

Anastasius.—In all these points the distinctions

Digitized by Google

are subtle and nice; and no expression taken from present things can fully convey the ideas; above all, *Philalethes*, you must be upon your guard not to carry the figures cited for illustration one single hair's breadth beyond the point for which they are used, because they will then cease to represent the intended idea.

Theologus.—Nothing can more exactly meet my idea that the relation of an heir to a living proprietor and possessor, especially if you restrict this form to that of an heir, who by the proprietor's appointment exercises all the powers and privileges of a possessor; yet the property, it is obvious, still is in, and owned to be in, the person who makes the appointment, and for whose pleasure the heir manages and uses it. Only adhere to the idea of an heir, properly so called, and modify it by the peculiar constitution of the proprietor during his life time and possession calling him into the disposal and government of it, and you obtain the very view I take, and seek to give. The mistake has been in having run away from the propriety of the figure, and from having construed it with a latitude as denoting proprietor and possessor, without recognition of its relative to another, and that other a superior. I say this is the root of the mistake; for do but adhere to Scripture terms, and maintain the characteristics of the relation ascribed by those terms, and you cannot evade the conclusion I have expressed, or wish any other representation of the reality which is to be apprehended.

Digitized by Google

You will find, 1. That "heir" is the term expressly used in those passages which are most emphatic and distinctive; "whom he hath made heir of all things," Heb. i. 2; "this is the heir," Matt. xxi. 38; "heirs of God, and joint heirs with Christ," Rom. viii. 17; and that the commonest description of the hereafter state is that of an inheritance, which is properly the *state* of an heir, not the *substance* which is to fall to him. 2. That this distinction alone meets the actual event; for in 1 Cor. xv. 24—28, it is expressly said, that "he shall deliver up the kingdom to the God and Father, that God may be all in all," meaning that he shall cease to be the *immediate* end of rule, when the purpose for which he has been made such is accomplished; that purpose being the subjugation of all things to himself, as God's Christ, that the being and relations of that particular person to the First Person, the God and Father, may be exhibited and recognized; which being done, all falls of course to *him*, and the second takes his proper place of heir, which is that of an expectant, or, at the highest, a *Pro*, or *Vice*-holder, that is, occupier, of possession and authority. I have no doubt, that if the Scriptures be carefully examined throughout, they will be found reducible to this, as the essence and centre of the truth which they unfold. The types also will be found all to run this way. Abraham is expressly called "the heir of the world;" and it is distinctly said, God gave him no inheritance in it, no, not so much as to set his foot on, yet he promised

Digitized by Google

that he would give it to him; and, in fact, Abraham ceases to be *the* type, when Isaac is born, who is clearly the *heir;* and Isaac ceases to be the type when Jacob is born, who again is clearly the heir; and Jacob, when the twelve heads of the tribes are born, who, together, constitute the *Son;* "Israel is my Son, even my first-born," (which is the *heir,*) and "I say unto thee, let my son go that he may serve me," Ex. iv. 22, 23. It is remarkable that when St. Paul would prove Christ a priest, he quotes the 2d Psalm, "thou art my Son, to day have I begotten thee." It seems therefore, that "Son" and "heir" are the dominant relations of the Christ in his glory; he that is strictly correspondent as the Son is to his Father, being alone worthy and able to render the service which is due and acceptable to God, (whence comes, "Be ye *holy,* for I am *holy;* the same term applied to the worshipper as to the worshipped,) and the dominion exercised being that of an expectant and natural delegate, not that of one who owns no superior, and author of rule. Schleusner's account of πρωτοτοκος is, that it means "heir;" but this is by consequence of being the first-born.

3. Considering the whole scheme in Christ to be but as machinery for exhibiting God, that men may, in some future state of the creature, worship him according to his real nature and form, I count that this machinery would not be true to its object, if it did not set out the essential *subordination* of the persons in Jehovah; *subordination,* not *inequality.* Now what would be the effect,

Digitized by Google

if in the Christ system, the second person came out as supreme head, without derivation, and higher end of rule? where would be "the head of Christ is God," even as the head of every man is Christ, and "the head of the woman is the man?" It is essential, therefore, to the very design of God, that the issue should be such as we have seen that the Scriptures declare at large, and the *term* implies, "heir;" with all the peculiarities of a human heir, save this, which is impossible in this case, viz. that he ever should be *the possessor*. I throw out these ideas, which you may modify and improve upon, but I feel confident as to the soundness of the principle. You may derive further light from considering Israel; what is he now? is he any thing but the heir? has he ever been any thing but the heir? can you call his temporary possession, during 1500 years, any thing but a putting in of his claim to the heirship, which he will at last exhibit in holding the land in Christ as God's representative? not in his own name, but Christ's, and this Christ, God's *glory* or *illustrator*.

Philalethes.—I am much obliged to you for the perspicuity with which you have expressed yourself, which makes your meaning quite clear; but I am not sure that I agree with the interpretation that you have given of the passages in which the word heir occurs; it seems to me, that in Heb. i. 2, the inheritance spoken of, is the creation which Christ will possess; and that Rom. viii. 17, points to God as the object which believers do really become possessed of, and

Digitized by Google

enjoy. But as this subject is rather foreign to the consideration of our practical duties, let me ask you, *Valerius,* your opinion as applicable to us laymen.

Valerius. — Although ministers must study errors as well as truth, in order to be able to be of use to every class of minds; yet laymen may confine themselves with more profit to the study of truth alone. Heresies are a fruit of the flesh; our Lord distinguishes between friends and servants, from whence I infer, that the way to obtain close communion and accurate acquaintance with him is to cultivate a very scrupulous and delicate holiness. It is said in Amos iii. 7—15, "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not hear? The Lord God hath spoken, who can but prophecy? publish ye in the palaces of Ashdod, &c. Hear ye, and testify in the house of Jacob, saith the Lord God, the God of Hosts, that in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel, &c. — and I will smite the winter house and the summer house, and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." It is clearly the duty for us who believe these things, to testify of them every where, and to testify the more assiduously that the church is ill-inclined to receive our testimony. For ourselves, however, let us remember that the understanding of prophecy is specially a *gift* of the Spirit rather than

Digitized by Google

a *grace*; and that we shall find great advantage to our own souls in often meeting together to read and meditate over God's holy word.

Theodorus.—The great importance of living a life of faith, is strongly exemplified in these subjects, in as much as we are to expect events, for which there is no analogy. The expectation of the mighty power of the Holy Spirit, is not sufficiently realized in the church, and therefore few lead lives of entire consecration to the service of God.

Aristo.—The best evidence which I can offer, in opposition to all who gainsay the practical result of meditation on the coming glories of the Lord, is that I never feel myself so much overawed by a sense of the character of God, and of my own wickedness, and of the unworthiness of the church, as when I contemplate this great act in the counsels of God, which stands so near: and in confirmation of what *Theologus* has said, that every link in the chain supposes every other link, the whole mystery of God in Christ was more clearly developed to me from the study of the Apocalypse, than from any other part of the sacred record. I never before could understand the reality of those things, which are contained in the barren orthodoxy of the church; and in my own ministry, more men have been converted by the doctrine of the second Advent, than by any other on which I have discoursed, except the Trinity. If I consider the prospect of the present period, and if I have any discernment of times and seasons, I am convinced that this doc-

Digitized by Google

trine is most necessary to be brought before the church, which is eaten up by infidelity in all its parts, particularly by an easy spirit towards the Apostacy, and by a blindness to the distinction between that and the true church. It requires to be much meditated on, beholding it with a view to the glory of God, and perceiving how it sets forth the purpose of the Father, the work of the Son, and of the Holy Ghost. It is not sufficiently recognized that the Holy Ghost proceeds from the risen God-man, and that thus his official subordination is to very man. The church is out of joint, looking to spiritualities and not to the Spirit. It is the act of regeneration, and not the Holy Ghost, which is before the church; preaching spiritualities, and not the preaching of the Spirit energizing in the heart, having taken the place of Satan in the soul. The influence of the Holy Spirit is preached as single, and not as having subordinated himself to the risen God-man; the Holy Ghost subordinated to man is the life and comfort of the doctrine. There are only two possible modes of substituting false doctrine upon this point; the first is, that the Spirit comes "of himself," John xv. 16; which is essentially casting out Christ and his written word, as some modern Calvinists and Quakers do, founding their erroneous view on a perversion of John iii. 8; the second is, taking the word and nothing beyond it, maintaining that all is to be done by your own mind being brought into contact with the truth, and not from faith to faith. The

Digitized by Google

word of God does not operate upon the mind in the same way as other books, by a common process of cause and effect; and the want of seeing this has induced a great deal of the cumbering with much serving about the Bible; as if the mere distribution of so many sheets of printed paper was, of itself, to produce the conversion of mankind. Then, in order to distinguish the believer from the unbeliever, there must be tokens, evidences, &c. which are the fruits of the Holy Ghost, and are presented in definition and description. The doctrine of the risen God-man having received the gift of the Spirit for the use of the church, is that, for the want of which, in a great degree, this error in the church has arisen; this doctrine, therefore, of the risen God-man must be set forth in preaching before the doctrine of the Spirit. The fruits of the Spirit are presented by our preachers in a set of definitions, instead of the real fruit being shewn to be the holding of communion with the Father in the risen God-man, and thus forms of the Holy Spirit are set forth and generated, and not love in the heart.

In meditating upon it, with a view to the church in general, that is, the whole visible church of Christ, we must look at it not only in the light of the visible church, but also in that of the apostacy, for it is God's plan to set out every thing by its contrary; and therefore we must examine it under that aspect of apostacy, both papal, and infidel antichristian. I do not separate the invisible from the visible church,

Digitized by Google

for it never was the purpose of Christ to separate one from the other; but he speaks of all baptized persons as the church. As the former language, derived from the Old Testament, would only have set forth the mystery of God in it, so it was necessary to have another language to set forth the mystery of Satan in it; this last is set forth as a visible apostacy, for he is the Lord of this visible age, and therefore makes his works visible; the Scripture sets it forth as a thing to be revealed and manifested in its time before the millennium, which is to be the manifestation of Christ; the mystery of Satan, therefore, is not so much within us, as that which is visible in the church, and which he did bring the whole church to, till God brought out this kingdom; and when the kingdom takes up the church and establishes it, the kingdom takes it up, and not the church the kingdom. The church, which is not the apostacy, is to be spoken of as the Apostles spake to it in old times, as drawn out of the Apostacy. Our national safety consists in our being Protestant; the moment we forget the essence of that name, we symbolize with the Apostacy; our standing is in resistance to the Apostacy; and so complete is our separation from it, that no servant of the crown dare hold the smallest correspondence with the Pope. But how long this impediment may last in these days it is impossible to tell.

Theodorus.—There is truly an awful responsibility upon us, whom the Lord has led to believe that portion of His long-forgotten word, if we do not act in a manner consistent with this

Digitized by Google

light. It is a wilful calumny to assert that the students of prophecy do not preach Christ; the preaching of Christ is not the preaching of a half Christ, of Christ in some of his offices, to the exclusion of others; but the preaching of a whole Christ, in all his offices, to the exclusion of none. This is the dispensation of the unsealing of mysteries, and we ought to be very earnest in our prayers for this, and also to be saved from error of every kind. Having sought for the truth of God, we ought not to conceal it, for it is not given to us for our private edification, but that we may edify the whole mystical body of Christ. This truth will make most winged speed, by connecting all other branches of truth with it; and it is important, therefore, to observe the various duties which are mentioned in Scripture in connexion with it. In 1 Thess. v. 1—11, it is connected with watchfulness, sobriety, faith, love, and hope; in the Evangelists, with warning our relations, after the example of Lot; in Tit. ii. 12, with denying ungodliness and worldly gratifications; in 1 Tim. vi. 17, with warning the rich to be ready to distribute; in 2 Tim. iv. 1—5, with preaching in season and out of season, reproving, rebuking, exhorting those with itching ears who will not endure sound doctrine. We must cultivate not only a peaceful but a patient spirit, lest the glorious appearance should be delayed longer than we expect; and because more irritation is excited upon this subject than upon any other, which it has ever fallen within my knowledge to hear discussed by professing Christians.

Digitized by Google

Philalethes.—How can you account for this?

Anastasius.—Without attempting to account for it upon general principles, I will only mention what has occurred to myself; in endeavouring, by private conversation, to draw attention to the subject, I have had occasion to refer to the Old Testament, and my astonishment has been great at finding the most profound ignorance prevailing of many parts of the sacred volume, even of the histories, but especially of the prophets; this ignorance was not confined to laymen, but equally prevalent amongst ministers of high reputation for preaching and orthodoxy; accompanied by a sneering hint that they had no time to consider such trifles, and that they were employed in much more important matters than making themselves acquainted with those parts of God's word. I must, however, admit, that this ignorance of the Scriptures was found more frequently amongst Dissenters, than amongst the members of the Established Church. In fact, the sum of their theology seems to consist in the five points, and a few texts of Scripture, torn from their context, by which these are usually supported in controversial writings.

Philalethes.—It is exceedingly painful to think of the state of the church, but it is impossible to perform our duties towards her without endeavouring to come to an accurate judgment of her defects; and especially those of her benevolent institutions of which she makes such loud and vain-glorious boastings.

Digitized by Google

Anastasius.—I trust you will not imagine that I take pleasure in analyzing the operations of Christians, in order to detect motives of conduct unknown to and unacknowledged by themselves. Lord Bacon once gave, as a definition of ingratitude, "a keen insight into the motives of benevolence." It does not require, however, a very keen insight into the motives of proselytizing, to perceive that many other ingredients enter into its composition, besides a love for the truth of the Lord Jesus. While we do not judge individuals, it is absurd to shut our eyes to the effects of systems, and the actions of Committees; he who finds the cap fit his own head, and chooses to put it on, may wear it; but he must not blame us if he also find it gall his brow. Are we to be scared by a charge of wanting brotherly love, coming from men who testify so little themselves, that scarcely an evangelical clergyman in the Church of England would hold out the right hand of fellowship to the most useful minister of that communion, and greatest light in one department of religious truth, which has appeared in our time, I mean the late Dr. Hawker; and that not above one church or chapel in London was open for him to preach in? Do they not treat in a similar manner, the deepest theologian of the present day? Is it not notorious that some great leaders in the religious world give or withhold their pompous patronage according as this or that clergyman is to preach its anniversary sermon? *Semper ago auditor tantum, nunquam ne reponam?*

Digitized by Google

I say not this to vindicate any want of brotherly love in myself, but only to request that he who is without sin in this matter, will take up the first stone. Again I say, I judge not individuals but systems. We must not be deterred from speaking truth by the fear of being charged with censoriousness, pride, and want of genuine love. The Christian who, in the silent watches of midnight, is accustomed to trace the current of thought as it flows through his mind undisturbed; who, in the moments of pain, of sickness, or of alarm, realizes the hour in which he must pass the tremendous boundary of doubt and time into the unfathomable region of certainty and eternity; who is wont every night, when he lays his head on his pillow, to anticipate that closing scene when he must lay it there for the last time; when the solicitude of affection, the skill of the physician, and the fascination of this world will all be as unimpressive as the waves of the sea on the rocks which bound them; who, when the whole spirit is thus wrapt within itself, feels, as if there were but two beings in existence, his own soul and God; such an one (and who is a Christian that is not such a one?) can do no otherwise than take to himself the very lowest place at the foot of the cross, know himself to be the chief of sinners, and say of every other individual, "to his own master he stands or falls, I judge him not;" but while so knowing and feeling, let him not be deterred from speaking of public conduct as it is exhibited.

Philalethes.—It is objected chiefly, that stating

Digitized by Google

the faults of religious Societies excites controversy, which it is most desirable to avoid.

Anastasius.—Why desirable to avoid it? What is the whole life of a Christian but the uninterrupted controversy between the good and evil principles within him? What was the cause of the Protestant Reformation? what of Christianity itself, but controversy? Was not the life of our Lord a life of controversy with the Jews? What are the lives of the Apostles? the Epistles to the Romans, Galatians, Hebrews, Corinthians, but acts and works of controversy? and though last and least, what Society ever produced more controversy than the Bible Society amongst Bishops, Cabinet Ministers, Methodists, Popes, and Turks? There is something very suspicious in this pretended dislike of controversy; and I entirely agree with the following passage from the North American Review of Milton's Prose Works. "Controversy is not a favourite kind of reading; it requires more thought and a more severe and constant exercise of judgment, candour, patience, and equanimity, than most people are willing or able to bestow and apply; it is rarely conducted by the disputants without more or less asperity; it has acquired a bad name; it is called, by distinction, a thorny path; and many think they cannot walk in it without danger to their faces and their clothes, and, therefore, they decline it with terror and aversion. Now, we profess ourselves to be great friends of controversy. We regard it with respect and favour, if

Digitized by Google

not absolutely with love. If it is not a pleasant and flowery way, it is the direct road to light and knowledge; and if so, why do we talk about thorns, as if we expected to reach any of the supreme and permanent blessings of life, treading all the distance on turf and roses? We are glad that the glorious bard made it his adopted path, and that he pursued it with so untired, so forward, and so firm a step. We would not have had him write on any other subjects but those which not only singularly involved the destinies of England at the period of his writing, but are inseparably connected with the present, future, lasting welfare of the world. He was peculiarly fitted to elicit and establish truth by controversy; which, we are persuaded, is its proper and almost its peculiar office."

Philalethes.—Surely you think the Apocryphal question settled?

Anastasius.—Yes, I do; but I do not think it is settled in a manner at all honourable to the Committee. A member of the House of Commons who thinks that the claims of the Papists ought to be conceded, lately made a speech against those claims, in order to please his constituents, and so voted accordingly: both sides agreed that this was one of the meanest exhibitions that ever was made. It is precisely in this manner that the Committee of the Bible Society is acting; namely, against their consciences in order to please their constituents. They find themselves also much hampered by

Digitized by Google

a defective principle in the original formation of the Society.

Philalethes.—The principle upon which the Bible Society is established, and in which it has been imitated by others, is that of a union of all Christians, for the promotion of one object, in which they all agree, with an implied understanding, that the points in which they differ shall be sunk as far as the object of the Society is concerned; surely you cannot think that this principle is wrong.

Anastasius.—No, indeed, not in the terms in which you have stated it; but leaving terms, let us come to essentials, and see how the rule has been construed and applied; under the term "all Christians," has been included Socinians, (deceitfully calling themselves Unitarians,) Neologists, (in all their thousand and ten thousand German varieties,) and professedly worldly and thoughtless men, who have no concern for Christianity at all, and many of them living in open sin: under the term "sinking the points in which they differ," has been included sinking the essentials, and vital doctrines of Christianity, in order to please those who reject them; and even if this latter construction had not been given, there can be no doubt at all that the allowed union of real Christian men, with those who are not so, is a sinful act in God's eyes, and one which he has severely reprehended more than once in His Word.

Philalethes.—If this be so, religious people are

Digitized by Google

under a great delusion, for they consider this union between themselves and the world, for benevolent purposes, a great proof of the increased liberality and Christian love of the present day.

Anastasius.—It is a great proof of the increase of that liberality which looks upon those who are at enmity with God, in the same light as those who are at one with him, and of that love which, so far from being Christian, loves the world as much as it does the church.

Philalethes.—This may be wrong, but is it not too strong an expression to say that it is a sin?

Anastasius.—To the law and to the testimony; if any one speak not according to this, he has no light in him. Jehoshaphat was a pious king of Judah; he was requested by his brethren the Israelites to assist them against their heathen neighbours the Syrians; Jehoshaphat consented, and on his return a Prophet from the Lord met him and said; "shouldest thou help the ungodly, and love them which hate the Lord? therefore is wrath upon thee from the Lord." 2 Chron. xix. 2. What did Jehoshaphat do which the Bible Society is not doing? The example of Ezra is even stronger; when he went to build the walls of the Temple, some people came to him and said "let us build with you, for we seek your God as ye do;" but he positively refused to allow them: by so doing the building was for a time effectually prevented, yet he never repented of what he had done, or testified the

Digitized by Google

slightest disposition to give way. If a man were to act in this manner now a days, he would be scouted from the platforms of our Christian (!) Societies as a bigot; an impracticable man; imprudent; wanting brotherly love, &c. &c. We have not only example, we have direct precept to guide us. When the Psalmist asks, xv., "Lord who shall abide in thy tabernacle?" the answer is he, "in whose eyes a vile person is contemned; but he honoureth them that fear the Lord." In Ps. cxxxix. 19—22, the writer boasts, "do not I hate them O Lord that hate thee?—I hate them with a perfect hatred, I count them mine enemies."

Philalethes.—Yet surely the annual meetings which the Societies hold in London and over the country are calculated to be highly useful.

Justus.—They might be if they were differently conducted; but the unmeaning truisms which almost every speaker utters, even when they do no worse by inculcating false expectations, are beginning to weary the best part of those who frequent them.

Anastasius.—The system of the annual meetings is one of pure religious excitement, and therefore requires to be powerfully controlled, or they must generate what is mischievous. The parties who attend come neither for the purpose of hearing truth, nor do they love it when they hear it. If any person states his views of the objects of the Society, or of the mode in which they should be promoted in a different way from that which flatters the Committee, they hiss, and

Digitized by Google

cry, "off, off," as the audience at a playhouse do an unpopular mountebank; thereby fully justifying the remark made by one of the demagogues in the Popish Parliament in Dublin, that these meetings were like "theological rope-dancing." There is enough of truth, and of devotion in some speakers, of benevolence, and of real good effected, to lead men away if they will take their own feelings and judgments for their guides instead of the word of God. Some of the most spiritual men with whom I am acquainted never will attend the meetings of the Societies, from perceiving the worldly-mindedness which pervades them; and from being disgusted with the cant of religion which is mixed up with it. Indeed it must strike every attentive observer as an alarming characteristic of these meetings, that the poor in this world's goods who are rich in faith, never attend them; nor did I ever hear of their attendance being requested; while every exertion is made to coax the attendance of a rich man let his faith be what it may.

Philalethes. — Ought not the carnal spirit which prevails in religious people to be treated with more lenity than when found in those who make no profession?

Anastasius.—Let us see whether such is God's mode of procedure; and since men like authority better than reason, hear it in the words of Charnock. "It is not sin as in this or that person, or as great or little, but sin, as sin, that is the object of God's hatred; and therefore let the

Digitized by Google

person be never so great, and have *particular characters of his image upon him, it secures him not from God's hatred of any evil action he shall commit.*——He loves it *no more in his own people than he doth in his enemies*——He sometimes *punishes* sin *more severely* in this life *in his own people,* than in others——Our Saviour did not so sharply reprove the Pharisees, and turn so short from them as he did from Peter, when he *gave carnal advice.*——He calls him, Satan, a name sharper than the title of devil's children; wherewith he marked the Pharisees, and given besides him to none but Judas, *who made a profession of love to him, and was outwardly ranked in the number of his disciples.*" Vol. ii. 506.

Philalethes.—The bad feeling you have observed arises only when prophecy is introduced into meetings of Societies with which they have nothing to do.

Anastasius.—This is, I know, the common way of stating the case, but it will not bear examination. Every speaker at every Society prophecies, except those who confine themselves to details of facts. Nor is it possible they can do otherwise, for there are but two operations of mind relating to time, the past and the future, namely, memory and expectation; and what memory is to the one, so is expectation to another. Every expression of an expectation is a prophecy.

Philalethes.—But if the meetings dislike to hear prophecy, what is the use of pressing it upon them?

Digitized by Google

Anastasius.—The meetings must hear prophecies from every speaker as I have already explained; but since these for the most part coincide with their pre-conceived opinions upon the subject, they are not objected to; it is only when they hear something contrary to their pre-conceived opinions that their pride is offended, and they cloak this feeling under the pretence of not liking prophecy at all. To say that we should not speak the portion of truth that men dislike to hear, is to say that we should not preach the Gospel, for men dislike to hear that: if we think the truth of importance it is not only our duty towards God to declare it, but it is a proof of our want of real love to men to hold back that from them, the knowledge of which we believe to be important to the well-being of their souls: and to hold it back shews that we prefer the applause of a platform to our duty to God, or to love of our brethren.

Philalethes.—Do all speakers prophecy?

Anastasius.—If you doubt the extent of the prophecying which takes place at public meetings, read these passages taken from the reports of speeches made at the London Missionary and Tract Societies as given in the Evangelical Magazine. The Treasurer, as the organ of the former, avows their object to be "for evangelizing the heathen," and asserts that there are "indications of ultimate success." The first speaker said, "we are fast advancing towards the accomplishment of that prophecy which says that the knowledge of the Lord shall cover the earth as

Digitized by Google

the waters cover the sea. This prophecy will be accomplished. I know it will. We have never had so good a right to say so as we now have .... I trust the prophecy of God will be fulfilled more and more until *you have seen the glorious day*, when your prayers shall have been answered, and all the wishes of your hearts accomplished; when our Lord *shall have received* that which has been promised to him, viz. the heathen for his inheritance, and the uttermost parts of the earth for his possession."

Another speaker says, "*What we, my friends, contemplate is the subjugation, not of one country, but of human nature, of the whole world; every part of which has been already placed in promise; and must at length be placed, in fact, under the dominion of the Saviour. The prophets spoke not in measured terms when looking into futurity, they described a kingdom that should cover the whole earth, and declared that all nations should serve the Lord. The great object then is set before you, and your aim must be to subjugate a world ..... You will unite soul with soul, and blend nation with nation, and at length form one universal church and brotherhood over the whole globe.*

Another speaker says, "He recognised in it a *society whose operations will not be terminated until all the whole world is united to its Maker. ..... On will it proceed, till the Saviour himself is seated on the throne of universal empire; till his crown is submitted to by all nations, and his sceptre swayed over a redeemed, an enlightened, a regenerated, and happy world.*"

Digitized by Google

At the meeting of the Tract Society, as reported in another journal, one speaker declared that "the reign of infidelity had passed away!!!" and then proceeds as follows; "Thus then when we looked back, and saw what had been, might we not confidently expect that all which God has promised, shall surely be accomplished. That the knowledge of the Lord shall cover the earth, as the waters cover the sea. As our fathers, fifty years ago, could not possibly have expected, or even hoped for, what our eyes had beheld, and our ears had heard: so no man in this age, in which the providence of God was hastening with rapidity like the flight of the angel, having the everlasting Gospel to preach, could tell what half a century would produce." (Hear, hear.)

Another says, "*Therefore God in an age of Missions, had raised up a spirit of education, that the work might not die when this generation passed away, but that it might be continued from generation to generation, till that prophecy was accomplished. 'The kingdom of this world shall become the kingdom of our Lord and of his Christ.'*"

It is useless to multiply more passages; all speakers prophecy the coming of a better state of things than that which we now have, but—— without Christ in it.

Philalethes.—You seem then to think that those persons who agree with us in our opinion, are wrong in not introducing them at all meetings of religious Societies.

Anastasius.—They who think that judgments are coming upon the world are undoubtedly to

Digitized by Google

blame in allowing the Societies to wrap themselves up in the delusion that the world is to be converted before these judgments come. Mr. Way, Mr. Stewart, Mr. Marsh, Mr. Noel, and Mr. M'Neile have severally published works, in which they declare that the end of this our Gentile dispensation is to be by judgments. The Societies one and all believe, and the speakers at them prophecy, that their endeavours are to convert the world: whilst in the midst of this false expectation the last trump will sound. If these Gentlemen therefore were to listen to such expressions of false expectations, without either contradicting them, or lifting up their testimony on the other side, through fear of disturbing the peace of the meetings, they would prove that the applause of platforms was more precious in their eyes than the truth of God; and they would act on the principle on which Pope Ganganelli did, when seeing the people kneel before him, in the vain supposition that he could benefit them by blessing them, he said, *Si mundus vult decipi, decipiatur:* but such a principle is contrary to every sentiment of genuine Christianity, love of God, or love of man. Mr. Stewart openly declares for himself, that "the more I search the Scriptures, and the more I compare them with the events which are now occurring, the more I feel it to be a duty to bring before you this part of the oracles of God." p. 408.

Philalethes.—Perhaps they consider that the proper sphere for a minister's declaration of this truth is his pulpit, and not a platform.

Digitized by Google

Anastasius.—This would be a fair consideration if applied to *all* Truth; and there is no necessity for a country clergyman to appear upon a platform if he do not please; but if he do so please, if he be fond of speech-making, and of the applause of that theatre, it is more necessary to declare that truth which the assembly dislikes than any other. What is the use of his confining the announcement of the coming of the Lord to the old women of his country parish? The proper sphere for its declaration is that whence it will be most loudly re-echoed through the land, and most strenuously opposed at the time it is declared, instead of sneaking into the obscurity of a country congregation, under an affectation of diffidence, which blinds no one but himself.

Philalethes.—What does it signify whether the expectations of a Society are well or ill-founded?

Anastasius.—The object which we propose in doing any thing is that alone which makes our exertions to bring it to pass, wise or foolish. To act without a motive is the part only of an automaton, or of an idiot. Every one of these Societies has an object, which it does not deny: they have got hold of two texts; one is, "go into all the world, and preach the gospel to every creature:" the other is "the knowledge of the Lord shall cover the earth, as the waters cover the sea:" whence they draw the unwarrantable inference that this knowledge is to be produced by their exertions. The logic is bad; but the theology is worse; and in order

Digitized by Google

to effect this end they think all means are justifiable.

Isocrates.—The greatest evil prevalent amongst the clergy with whom I am acquainted arises from the unblushing system of making expediency and not duty the rule of conduct: it is themselves that they idolize; their own reputation amongst their brethren for being prudent, judicious, &c. thus their ministrations are directed necessarily to the opinion of man; instead of considering that every portion of truth with which they are intrusted and which they have been taught of God, was given into their ear for the purpose of being proclaimed from the house-top. The universal testimony of the word of God is, that those servants who have acted on this principle have been unpopular characters, and lonely beings in the world; and this is what the present race of Evangelicals have not sufficient faith to bear. Mr. Marsh well observes, "great and injurious has been the mistake in forgetting that the church of Christ now is a suffering church. Hence instead of deeming it their glory to suffer for Christ, Christians have endeavoured to avoid it as their shame. The church of Rome has determined to reign, therefore she shall be destroyed. The Protestant churches have desired to reign, therefore their lustre has been tarnished, and their usefulness impeded; and they must be purified, or as churches sink."

Philalethes.—I confess, notwithstanding my repugnance to see any spots in our religious

Digitized by Google

Societies, that you have made out a strong case against them; and I must also admit, that in proportion to the blindness of the religious world to the subject, so is the necessity of speaking boldly upon the subject, but you remember what Cecil says, and how their idolaters will calumniate all who expose them.

Anastasius.—The object to be attained is the declaration of the truth in order that all false dependencies may be cut down, and the people of God prepared for what is coming. We best learn our duty by examining the particular error of the times in which we live; and as we are likely to be deceived in this matter by those events which are nearest appearing of exaggerated dimension, we shall do well to endeavour to ascertain from scripture what faults are therein particularly indicated as to be prevalent in the last days: in 2 Tim. iii. we are told that "in the last days *perilous times shall come;*" why perilous? because "men shall be *lovers of their own selves*, covetous, boasters, proud——despisers of those that are good,——having a form of godliness, but denying the power thereof. But they shall proceed no further for their folly shall be manifest unto all," &c. Covetousness and love of getting money prevails more in the societies than in any other places in the land; the end of all their sermons is money; a collection; their sense of a preacher's value, is estimated by the money he obtains; the end of their speeches is money; of their journeying, money; and the greatest evil they apprehend is want of funds.

Digitized by Google

They are proud too of the title of Religious World, and look down with contempt upon all without that pale: they flatter all within it, and will tolerate even vice in their "Boards," if the vicious character is influential in the religious world. They are boastful too of their exploits, proclaiming from pole to pole, their names, and their deeds, and the sums they contribute: every one of their left hands knows well what its right doeth. The most striking warning however is to be found in the prophet Malachi. The Church of Jerusalem had been reformed by Nehemiah, much as the Christian Church has been reformed by the spread of the truth now; yet it is to the Jews in this their reformed state that the prophet writes: the religious people were quite astonished at the charges which he brought forward against them; they thought they were so good they could not understand in what they had offended. In like manner I have heard many of the advocates for adulterating God's word deny that they had done any thing wrong in the remotest degree, and "they hate him that rebuketh in the gate, and they abhor him that speaketh uprightly." Amos v. 10. No one from Scotland to Cornwall who has come forward as the champion of the Bible Society has admitted that desecration of God's word as a crime against Him; they pretend great sensitiveness on the score of the hard language which has been used towards them in Scotland, and even say that the Scottish Church ought to call for a day of fasting and humiliation on account of her want of civility, but no fasting and

Digitized by Google

humiliation is recommended for their own sin; nor for their refusal to pray for God's blessing upon the Society; nor for being ashamed of Him and declaring that it is *not a religious Society*, as the deputation from Earl Street did at Guildford.

Philalethes.—The most awful thing which the Earl Street Committee ever did is to refuse to pray: it is one thing not to do it from want of thought; it is another formally to refuse to do so when proposed.

Eugenius.—I am quite convinced that the religious world is come to such a pass of disingenuousness and want of plain, strait-forward, honest simplicity, that it is better to abstain from countenancing their Societies, if we do not go to protest against their errors; and this latter is the more useful course, notwithstanding the appearance of difference of opinion among Christians before the world. I have often prayed for a blessing upon the study and meditation of the prophetic Scriptures, and in nothing has that prayer been more abundantly, or more unexpectedly answered than in the way in which my eyes have been opened to see the false glare of these Societies. The doctrines of grace were sufficient to wean me from the ungodly world, but these doctrines alone have weaned me from the religious world.

Aristo.—The great object which we ought to have in all our prayers and ministrations is to get the church to take a prospective view, and not to rest where she is. The object of faith is a thing that is to be ultimately seen, and above

Digitized by Google

all the demonstration of Christ himself. The question which we have to agitate with the church is not whether Christ is or is not to come before or after the millennium, but whether she shall or shall not look forward to the things yet to be revealed. Another great point is to guard her against heresies which arise out of this subject, and especially that of the Universalists; for this doctrine appears to be so like it, that Satan leads her in her present ignorance into this error; and therefore I agree with what *Anastasius* observed in a former conversation respecting the great importance of the views set forth by *Theologus*, which shew the necessary relations between Creator and creature, as the only views which can deliver the church out of this heresy; the one part of the creation being in misery, and the other in blessedness, proving that it has been in the power, and at the disposal of a being above and out of itself. This is the key of the whole doctrine of election, and of the refutation of the Universalists. Satan is particularly busy upon this point of Universalism, and therefore it is of great importance wherever the millennial doctrines are preached, to preach this.

Apostacy is twofold; Papal and Infidel. Sodom is Popery, (Rev. xi. 8.) and we should imitate the example of Abraham and intercede for the righteous in her, and pray to God to bring his people out of her. It is at the same time compatible to pray for the speedy destruction of that apostacy, for it is the device of Satan for the consuming of souls, and there-

Digitized by Google

fore we ought to pray for its destruction, whilst we do not cease to cry to the people, "come out of her."

With respect to the infidel apostacy, of which expediency is the covert, we ought always to contend that nothing is expedient but what is lawful. This expediency comes under the name of usefulness, and when usefulness is propounded to us, we ought to ask, "is it duty?" Whenever any thing has been proposed to me to do, or to omit doing, it has always been on the score of increasing or diminishing my usefulness, never on the score of my duty. I cannot express what my feeling is of the infidelity of these times; the whole church is poisoned by it; it is bringing an influence to bear upon the state, and upon the church, which absolutely incapacitates them from living a life of faith. In the soul of man there is a mixture of barrenness and fertility, and seeing a judgment of a famine of faith upon the church, we must not attempt impossible things. We must not wonder that we do not attain to the stature of our fathers because there is a barrenness in the soil, and seeing the judgment of infidelity on the church we must acquiesce; and I do not say this to discourage hope, but to direct the spirit into the right channel for staying the plague. Is not this infidelity a judgment of God? Our newspapers, reviews, and all our periodicals carry this poison and infuse it into every pore. I speak this to Christians who know and feel

Digitized by Google

what I mean, and I say the posture fitting the true church is sackcloth and ashes.

Anastasius.—As in the time of Luther the great point of duty for every Christian was to emancipate himself from the chains of superstition, so the great point of duty now is to free ourselves from the more subtle, and therefore more delusive dangers of infidelity. This is the last form of Satan's device, and his strongest: it is by the exercise of this that he is now destroying the church, and it is for the exercise of it that he himself is bound at last. There cannot be a greater curse upon a highly civilized nation than unsanctified benevolence in the church, leading Christian men to unite with infidels for any purpose whatever; and unsanctified learning in the people puffing them up with intellectual pride and incapacitating them from the humility of faith. We have an instance of the combination of both these in the London University, of which I was requested to become a subscriber, in order, as the person who asked me said, to help to counteract the infidel spirit. Another person says he remains in it in order to be a drag upon its infidel wheels. But the Word of God does not say, "mix with infidels to drag their wheels," but "come out from among them and be ye separate, and touch not the unclean thing."

Aristo.—When the Lord perceives any of his saints suffering for the whole, as Daniel did, and above all as the Lord Jesus did, it is to

Digitized by Google

such a one that he will give the faith, knowledge, power, and unction by which the refreshment will be communicated to the whole, if decreed, or if not, he will be taken away from the evil to come. This is the attitude of the spirit in which God will confer his gifts; God's face is now turned from us, but it will be turned to us again; nor do I press upon you what I do not perform myself, for I have been in earnest prayer upon this matter for above a year, and doubt not but many others have been so likewise; but these are times in which God is not easily found, for he is angry with his Church.

With respect to our duty towards individuals, it is a sore trial to the flesh to have more light on any point than your brethren: "This is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil:" and it has been uniformly found that the lowest forms in the school of theology do persecute the higher more than they who are not in the school at all; who being full of forms and substitutions for the substance as yet have not full knowledge of God. To have more light in divine things than his fellows is the crucifixion of a man if he be meek, and the driving him mad if he be without meekness; to break his heart if he is tender, and make him distracted if he his bold. Your friends, your congregations, your brethren will all act against you if you testify to what they do not believe:

Digitized by Google

but God whom you serve, will after you have suffered awhile for his truth, give deliverance. I find great comfort in considering the ways of God, and in this city of London, which is the great antagonist of Babylon, God has some enlightened men. Popery could make no head but by liberalism, which is destroying all things: our anathema of popery is the palladium of our country, like the standard in a battle.

The Lord has delivered his church of old by a woman, and often by the most unlikely means, and he probably may again; there wants only the gift of faith. It is not in the little activity, but in the large and capacious heart that the work before God is to be done. A heart rightly feeling out of love, and rightly seeing the present condition of the church and nation, that is service to God; and also not in despair nor fear, but full of devout acknowledgment of his mercy and grace, is far more serviceable than the outward service of a king. The Arminian spirit of the time which cries work, work, work, stole from us all that faith and fulness of union with God, and close communion with Christ, which is the true offering of the church, and the great act of usefulness: and this is what I recommend to every one, firstly, secondly, and thirdly. Then we would work with effect. When a man or woman is thus occupied with God, when the seed is watered by faith, and fulness of faith, then our actions tell; then our activity is

Digitized by Google

valuable to the church; then it is that words, lay or clerical, are spirit and life, and are mighty; then it is God uses us as his instrument; then every offering is acceptable, like the widow's mite, because it is so exceedingly precious. But again I repeat, it is the Arminian spirit of the times which has been the secret agency of these societies.

I caution you against want of boldness; my own conscience reproves me not for shrinking from fear of an enemy, but from love of man: and I must again declare, that the views of the Creator and creature, on which we have often conversed, are the life of my soul, and all my grief is that I do not more unreservedly see my sufficiency in God. The capacity of receiving faith in any matter is a great rarity; and the greatest service which laymen can do to a minister is to testify that what we are saying is not a delusion, and that they are ready to go to the stake for it.

Philalethes.—Yet surely you would not say that we ought to withdraw from attending Committees on account of the Arminian spirit in them?

Anastasius.—No rule in this matter can be of universal application with respect to laymen, but there can be no doubt with respect to the clergy, that they ought not to be secretaries nor members of committees of any societies whatever. If they are, they wilfully disobey God's directions to give themselves *wholly* to

Digitized by Google

the study of the Word, and their flocks therefore must be starved. The error of the day leans to the side of too much work, too little study, too little reading, too little meditation of God's word: we had better therefore attend too few committees than too many.

Philalethes.—Have you any proof of infidelity pervading the church, except what is shewn by her disbelief in the second visible coming of the Lord?

Anastasius.—The most awful proof is contained in the petitions which the whole evangelical body, whether in the Church of England or amongst the Dissenters, sent to Parliament for the repeal of the Test Act. In those petitions they broadly maintain the position that a Christian, in whom God the Holy Ghost dwells, whose will and affections are conformed to the mind of God, is no more worthy of trust in a Christian land, than one in whom Satan dwells, whose will and affections are wholly opposed to the mind of God, and under the guidance of the infernal spirit. This tremendous avowal consisting not only of a denial of the Holy Ghost, but actually reducing Him to a level with Satan, runs through nearly every one of the petitions, with more or less clearness; a few samples of which you may here see. "That in the judgment of the petitioners conscience cannot be called free—so long as *any opinion whatever* on matter of religion, subjects its professors to—privations

Digitized by Google

and disabilities; that whether freedom of conscience be violated in the persons of Protestant Dissenters, Roman Catholics, or *unbelievers*—such violation is inconsistent with the spirit of the Gospel."—*Parl. Votes*, No. 66.

"That *no man* in *any* country ought to be excluded from *any* public situation for which he is qualified merely on account of the religious opinions he may entertain *or express*," (i. e. an avowed Atheist).—*Ditto*, 78. 95. 184. 195. 229. 293. 350.

"That it is repugnant to the dictates of sound policy and of justice for a government to make any distinction amongst its subjects as to their eligibility to secular offices, on account of their sentiments on topics which are purely religious."—*Ditto*, 600.

If avowed infidels, who believe neither in the existence of the Holy Ghost, nor of the devil, had put forth such sentiments, there would have been no inconsistency in their so doing: but these petitioners call themselves orthodox Christians; they therefore believe that they themselves are the temples of the Holy Ghost; that all who are not Christians have the devil ruling in them; and yet they deliberately declare in the face of Christendom, that one is no more fit than another to perform the duties of citizenship in a Christian state!

Philalethes.—I am truly amazed: if this be not a sin against the Holy Ghost it is hard to say what is. I suppose they will say that they only object to a man being deemed ineligible on

Digitized by Google

account of his opinions, but that they do not mean that an open blasphemer ought to be chosen to fill an office.

Anastasius.—Such special pleading Jesuistry is unworthy of plain simple Christian men; for why should any one not be chosen to fill an office? because he is a blasphemer; therefore not eligible: to confer eligibility, and at the same time to say the eligible man is not to be elected, because he professes a particular opinion, is absurd.

Philalethes.—You seem to form a low estimate of the religion of Dissenters.

Anastasius.—As I am conscious of feeling no partiality whatever for any Christian on account of the sect to which he belongs, but love all equally in which I find uncompromising love of Christ, however small the attainments in theological science may be, and however unattractive the manners, and exterior deportment, I have no hesitation in answering your question plainly and fully. The term, "Dissenter," is no longer properly applicable to denote a *religious*, but a *political* body. Do not, however, mistake my meaning. I admit that the most spiritually minded Christians, and those who nearest resemble the character of our blessed Lord, are to be found in country cottages, and in the cellars and garrets of the obscurest courts and alleys in this metropolis; and that these received their first impressions of religious truth at the hands of Dissenters, although they have advanced subsequently far beyond their teachers.

Digitized by Google

But these persons are Dissenters from necessity, rather than from choice, and are quite distinct from the influential heads of the dissenting body. Speaking of this body *as a whole*, acting through its head, or many heads, it is undeniable that it is infidel in religion, and radical in politics. Nor are these easily separated, although there are some exceptions, such as Hume; and although among the absurdities which are every day newly broached, Dissenters are very fond of denying that religious opinions have any influence on political conduct; to refute which folly, it might be sufficient to appeal to the unanimous voice of history; and there we should find that religious opinions have invariably been the greatest exciters to political conduct. "In truth," says Lord Redesdale, "religious opinions, and political opinions, are on many points so intimately united, that they cannot be separated: they have at all times, and in all countries, acted upon each other." p. 68. For a proof of the infidel character of the Dissenting body, observe its zeal for the London University. See, too, the whole tenor of the language and proceedings of the Society, absurdly calling itself, "for the Protection of Civil and Religious Liberty:" which liberty is in far greater danger of being destroyed by radicals and infidels, than by any efforts on the part of the rulers of the land. This Society hunts out any trifling occurrence, exaggerates and distorts it, adds its own comments and glosses, until it becomes sufficiently pungent to suit the de-

Digitized by Google

praved appetite for evil speaking, lying and slandering, of the market to which it panders: it limits its venom to those cases which can be tortured into the means of attack on the magistracy or hierarchy, while no persecution, however gross, inflicted by "the Board," no violation of Religious Liberty, by one Dissenter over another, is noticed. You may judge also by the style which any journalist adopts, who is to gain his livelihood by selling his paper amongst Dissenters: such people know well what fits the taste of those for whom they write, for a journal is not an instructor of the people, but an index of the sentiments of the party in which it circulates. Observe, likewise, that at the midnight orgies with which they celebrated the repeal of what they styled, "the *Sacramental* Test," they themselves selected a well known Socinian to return thanks in the name of all the Protestant Dissenting Ministers of England as their most appropriate representative; and moreover, chose as their Vice-President on the occasion another Socinian. Their pious ancestors would have stood aghast at such an exhibition on such an occasion. Had they obtained some great public benefit, a day of thanksgiving would have been appointed in acknowledgment of the kindness of their God. But their children, grown wiser than their fathers, have caught the liberal spirit of the age, and seem almost to avow, that God has no claim on their services, except at the meeting-house, or on the platform. The Three Denominations now meet as a body

Digitized by Google

composed of Socinians, Baptist, and Independent ministers. The Bible, says he who denies the Divinity of our Lord, is a minister of Satan; and shall the ministers of Jesus Christ be found recognizing such as "Brethren," speaking of them as united in the same cause, and publicly avowing their union before the world? What political object, what pitiful advantage can they gain by these means, to compensate for the awful dereliction of principles which it involves? "What fellowship hath righteousness with unrighteousness? and what union hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Can such passages as these have ever suggested themselves to the attention of those who are connected with the London University, or with the late eating and drinking bout in honour of the repeal of the Sacramental Test?

Justus.—The principles now avowedly acted on by the Dissenters, are substantially the same as those which actuated the Heathen Romans. Gibbon says, "the various modes of worship which prevailed in the Roman World, were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful." Their maxims are diametrically opposed to those of the Non-conformists; and whatever may be averred to the contrary, it cannot be doubted that the modern Dissenters have yielded to the influence of the Liberals, and that they are the dupes of

Digitized by Google

infidels. But here I would remark, that *infidel* is an unfortunate word, for no one acknowledges that he is an infidel. The Scotch philosophers deny it; and so do even the "Free-thinking Christians," some of whom lately published a remonstrance complaining that they had been stigmatized in the House of Lords as infidels.

Philalethes.—In confirmation of your observation respecting the doubtful import of the term Infidel, I remember to have been much puzzled by a similar use of the word Sceptic in reading Dugald Stewart's works, some years ago: till at length I discovered that the idea which he attached to the word was that of a man who disbelieved the immateriality of the soul; while all persons who believed that, were reckoned among the orthodox. Is it not to be expected that the new King's College will be very useful in counteracting the infidel spirit of the London University?

Anastasius.—It is impossible to foresee how it will work; but at all events, it will prove the real character of the Dissenters. No orthodox Christian can differ from the Doctrinal Articles of the Church of England: the Independent differs as much from the Presbyterian in discipline as he does from the Episcopalian; and the Baptist differs from all three; if however they can merge their differences in discipline, in order to unite with each other, and with the Papist, Jew, and Deist in the London University, from which Christianity is excluded; but cannot merge these differences in order to

Digitized by Google

unite in the King's College, in which Christianity is the substratum, it is a proof that the question of discipline being the same in both cases, they prefer Infidelity to Christianity.

Philalethes.—The advocates of the University contend, that it is foolish to think a man may not be a good lecturer on any given science, independently of his Theological Creed.

Anastasius.—He may be as good a lecturer *quoad* his science; but his utility or detriment to youth will be exactly in proportion to the soundness of his religious principles. If Gibbon were the Professor of History, Priestley of Chemistry, Hunter of Anatomy, and Byron of Poetry, it would be impossible for the students who attended their lectures not to imbibe their infidelity. Christian lecturers might keep their theological peculiarities in the back ground; but infidel lecturers never can keep their infidelity concealed, as you may perceive even in the British Almanac published by that sect. This Almanac is "published under the superintendence of the Society for the Diffusion of Useful Knowledge:" and amongst other articles of useful knowledge they inform us, in the table for July, that "*many*" "*nebulæ*" "consist of SELF-LUMINOUS MATTER, which the fertile imagination of astronomers has supposed to be CREATIVE MATTER from which suns and worlds are formed." Creative is used by different writers in two senses; 1st, having the power to create; 2d, exerting the act of creation. The committee may choose which interpretation they please, but

Digitized by Google

more barefaced atheism was never broached. In their "observations on the weather," p. 5, they "diffuse," that the word "meteorology" is derived "from two Greek words, signifying the doctrine of celestial, i. e. astmospherical things." Here they "diffuse" two falsehoods; first, in the derivation of the word, which they evidently have guessed to come from μετα and αερ. Why will this ignorant Committee consult neither their Johnson, nor their Scapula, and be there taught that the origin of the word is μετεωρος, not things relating to the air, but things which are sublime, or exalted, and thence applied to the stars? The second falsehood they diffuse is that celestial things and atmospherical things are the same things. Unhappy men! to know no heaven but the atmosphere! In their preliminary observations, p. 3, "they profess no knowledge of future political events, because these depend upon the thoughts and actions of men." "The Lord knoweth the thoughts of man that they are vanity." Future like past political events, all depend upon the minute direction of the finger of God: not a treaty of peace, or war, ever was, or ever will be, signed; not an army marched, nor a battle lost or won, but He directed it. Not a committee was ever formed for the diffusion of Atheism, but He will make it manifest His glory: and not an individual human being was ever created, but will shew forth His infinite love in Christ Jesus, or His infinite holiness, and vengeance out of Christ, throughout the countless ages of eternity.

Digitized by Google

Philalethes.—The parents suppose they will be able to inculcate such sound religion at home, that what the students hear in lectures will not be pernicious.

Anastasius.—This is as consistent as if they were to send their children out to breakfast and dinner upon poisoned food, and expect that a wholesome supper would counteract it, and render them healthy. The dissenters make a strange confusion respecting the true nature of dissent, and often speak of wishing success to the dissenting interest, as if dissent was of itself, and independent of all relative considerations, a good thing. If the gospel cannot be preached without the aid of Dissenters, then is dissent preferable to error: but dissent, in itself, is an evil; and if the gospel can be preached without it, then is it an unjustifiable, and unmitigated evil. I except, of course, Baptists from this remark; but there can be no doubt that if religious liberty had prevailed in the days of the Non-conformists, and of Wesley, and Whitefield, to the extent that it does now, none of those parties would have separated from the Church of England.

Philalethes.—Do tell me in what way you can account for the inferiority of modern theological works and sermons to those of former times, and for that great sameness of view and standard which pervades all these?

Anastasius.—I think that the key to this is to be found in the origin of modern evangelicalism namely the labours of Whitefield and

Digitized by Google

Wesley. Both these eminent Christians were men of warm affections, fervent imaginations, and small study: hence their sermons were all addressed to the passions. Their aim was sudden and violent excitement, the very opposite of the aim in the discourses of our Lord and the Apostles, and of our old divines, whose plan was to open up and explain difficult texts and large portions of Scripture. Whitefield, and Wesley also probably knew that it was more easy to convince the judgment than to turn the heart; and hence they possibly fell into the extreme of addressing the latter exclusively. The tone thus given by them has more or less pervaded their successors in every denomination, and hence Christians are exceedingly ill versed in all the great fundamental doctrines contained in our formularies, such as the Assembly's Catechism, the Westminster Confession, Lambeth Articles, &c. In proof of this ignorance you will observe the language of the magazines, whenever a sermon is preached or published upon any of the higher points of theology: the *novelty* of the doctrine is a never-failing charge on such occasions, which is quite sufficient to shew the ignorance of the reviewer, and of the party of which it is the organ.

Justus.—In corroboration of your opinion about Whitefield and Wesley, may be mentioned their signal want of success in Scotland. The Scotch, who are a hard-headed, calculating, thinking people, had been accustomed to a style of preaching very different from that of Whitefield

Digitized by Google

and Wesley. The ministrations of the latter were admired for the time; but produced little impression on "the iron bosoms of the men of the north." It is curious that of late a different plan has been resorted to, and the more argumentative of the Wesleyans have been dispatched to Scotland. This, however, has succeeded worse than the former attempt. The glow of genuine feeling, which warmed the effusions of Wesley, might perhaps conceal the errors of his theology. But without this adventitious assistance, the Arminianism of Wesley was ill calculated for those who had been taught in the sounder and hardier school of Knox, of Boston, of the Erskines, and of Fisher.

Philalethes.—I lately read two numbers of the Christian Observer, in which the writer, who is an evangelical clergyman, speaks of the "want of ministerial success" amongst his brethren as an acknowledged fact, and adds, "our public services are unprofitable—the mass of our people continue in an impenitent and ungodly state—the form, doctrine, and exhibition of the Gospel are unaccompanied with experimental, and practical effect—a neglect of family devotion prevails amongst us—the public worship of the Sabbath thinly attended —no instances of true conversion to God in our Sunday Schools—little or no increase made to that select flock who truly commemorate the death of their Saviour—": the author then states certain causes for this lamentable state of things, which appear to me to be either

Digitized by Google

general and common-place; or else, if meant to be special, not true as far as it respects the majority of his evangelical brethren.

Anastasius.—I doubt whether the writer is just with respect to the larger proportion of the evangelical clergy; at least I am sure he is not, as far as my own personal acquaintance with them goes: but he has omitted the most important circumstance of all, which is their knowledge of, and skill in unfolding, the word of truth. They are bad and ignorant theologians. Religion, whether in doctrine or in practice, is inculcated, at least in their published sermons, as having its end in the salvation of man; whereas the salvation of men is but one step to a far higher object, namely, the manifestation of God. "For of him, and through him, and to him are all things; to whom be glory for ever and ever." The right exposition of which words, and of the truth contained in them, astonished and blessed the students at Geneva, during the first awakening there, more than any other passage in Scripture. (See Mr. Haldane's Letter to Chenevière.) In like manner the Trinity is taught and insisted on as a thing to be believed *because* it is revealed; whereas it is revealed *because* it is an eternally necessary truth without which the end of the salvation of the elect, namely, the manifestation of God, could not be achieved. Similar remarks might be made upon their mode of handling the doctrine of personal election, which is not made sufficiently universal, by being shewn to pervade every part of the world as

Digitized by Google

well as the church, both individually and nationally: whereas it is considered, even by those who hold it, as an insulated fact, which a man may believe, or disbelieve with very little detriment to his soul's health. The moral duties likewise are enforced upon the same pleas that heathen men would use in enforcing them; but they are not detailed and opened as the means and only means of exhibiting Christ during this whole dispensation to man, and of the consequences and effects of the indwelling and necessary operation of the Holy Ghost. Even the lectures of Mr. Morrison "on the Reciprocal Obligations of Life," which is the best work with which I am acquainted on the subject, are deficient in the great point of inculcating their observance in order to the manifestation of Christ in all his several offices of servant, master, son, friend, and neighbour. Perhaps it is on this account that the children of many religious parents bring such disgrace on the system which has been pursued towards them in their youth. So little do Modern divines treat of the essential mysteries of Revelation that the Christian people are ill-taught, and the worldly people who hear their sermons perceive but small difference between the matters they treat of and those about which other clergymen discourse; their congregations therefore are large, and this they call a "good sign of the increase of religion:" when in fact it is a sign of nothing but of a low standard of

Digitized by Google

divinity pervading our pulpits: and hence the principal error of the present day is not hypocrisy but self-deception: doctrines of a certain degree easily apprehended and learned: large societies of professing Christians; little private communion with God, and solitary meditation; conversations on plays, and singers, changed for criticisms on societies, and preachers; large companies of professors instead of large companies of people not professors; constitute a great portion of that world which is so deceitfully supposed by many to be a sign of the increase of the number of Christ's servants. There is also, as a natural concomitant of ignorance of sound theology, a great want of humility; whenever an opinion is advanced, no matter how consonant to the standards of the most orthodox churches, those persons who never heard of them before, instantly pronounce upon their validity without the smallest misgivings of their own competency, and without any reference to the great divines by whom they have been formerly believed and defended. This is the doctrine of the right of private judgment run mad; crude and sudden self-confident impulse set up as a substitute for patient investigation. Hence too arises that the people are ill taught, for they go to hear pastors, not to learn, but to sit in judgment on what they hear; and too true it is, on the other hand, that the greater part of the pastors are incapable of instructing them. I should not wonder if a preacher in London

Digitized by Google

were to take the old divines, and read their sermons from his pulpit, that we should see every one of the fundamental doctrines of the church denied by those of her sons who make the loudest profession of orthodoxy; and I think I see something of the kind already developing itself on the subject of the sacraments, and the human nature of Christ, as we did on the inspiration of the Scriptures in the Dissenting Magazines, during the apocryphal controversy.

Philalethes.—Covetousness, pride, and boasting are, doubtless, the characteristics of our religious societies, but I should hope that if those who have most influence in the religious world were to set their faces against the present system, it would soon be reformed.

Anastasius.—It is impossible that men can ever possess any influence over the religious world which shall not be detrimental. They who exercise the most at the present moment, are the greatest hindrances to its advancement in spiritual life, and the causes of its mixture with the world. You will easily perceive that this must be the case if you will suppose the case of a Diocese, the Bishop of which shall be evangelical in the ordinary acceptation of the term: several of the worldly clergy will commence preaching about faith in order to please him; and to attend some religious societies: this will be called an increase of religion in the diocese. But those clergymen who are farther advanced in the school of theology than their diocesan will be tempted to hold back part of the

Digitized by Google

truth which God has taught them in order to please him: and the more amiable the private character of the bishop, the more gentle in his manner, and courteous in his deportment, the more will they be grieved to do or say anything that may displease him. Thus his example may produce hypocrites, and may tend to the withholding of the truth, but cannot advance the spread of it.

Philalethes.—You seem to think then that it would not be advantageous to the church that the bishops should be all men of genuine piety.

Anastasius.—As every man is answerable for the use and abuse of the talents with which God has entrusted him; and as the most important talents are those of a bishop, it is matter of sincere joy to see any one in that station a zealous servant of God: but as far as the body of the church is concerned, unless they were to be very far advanced in the divine life, even such men as Ridley, and Latimer, they would be hindrances rather than helps.

Philalethes.—Do you think that a belief in, and love of the peculiarities of the gospel, is essential to the proof of a sinner's conversion to God?

Anastasius.—If any one does not love the peculiarities of the gospel he does not love the gospel at all; if he only loves as much of the gospel as it has in common with deism, his affections have never been brought to submit to the righteousness of God. In the invaluable Treatise of

Digitized by Google

Mr. Erskine "on the Freeness of the Gospel," he observes, "it is a truth which ought to produce much watchfulness and self-distrust, that practical Atheism may enter into the profession of religion, and may even become a zealous partizan of orthodox Christianity. It is the God who is revealed and contained in the doctrines that alarms and assails the independence of the natural man. When they are separated from him and his omnipotence, when they become mere syllogisms or emblazonments, they can take their place under the dark shadow of the atheism of the heart, as well as the syllogisms or emblazonments of any other science." p. 78. This is exactly the state of the majority of professors of religion in the present day, and the source of their delusion. They all like the stories of Joseph, Ruth, and little Samuel: so do novel readers in boarding-schools. They admire the moral lessons taught by Jesus Christ, believe that he was a teacher sent from God, and that there will be a resurrection of the just and the unjust: so do the Turks. They believe in the doctrine of the Trinity, that no man can be saved without faith in Christ, and that all the baptized have the Holy Ghost: so do the Papists. There is nothing therefore in all this which particularises the creed of a child of God: but if you proceed to inquire whether they believe that a complete transfer of states between Christ and the believer has taken place, so that they are as righteous before God as Christ is; that they are one

Digitized by Google

with Christ, buried with him, risen with him, &c. &c., in short as completely parts of his body as their hands are parts of their natural body: that they were viewed as in this state by the Father from before the foundation of the world: that instead of their fleshly members (Rom. vii. 25) having become mended by regeneration they remain as corrupt as ever, and that it is the Holy Ghost dwelling in them which alone restrains them to their dying hour from breaking out into any, and every, enormity: that every creature, merely as creature, must, by a necessary and immutable property of its nature, when left to itself, depart from, and hate God; and that those creatures alone do not hate him, to whom the nature of the unchangeable God is communicated; that hence all men must be lost but the elect in whom the Spirit abides; and that hence too Christ could not be the Saviour of creatures, unless he were a person of the Godhead; if you come to put a few such questions as these, you will find as much rebellion against these revealed truths in the hearts of many high professors of religion as in the hearts of professed infidels; and thus you will find that their boasted humility consists in their submission to the standard of the current theology of the day, and not to the will and mind of God. "Humility," says Mr. Erskine, p. 67, "is another name for the spirit of dependance.—The world does not know what humility means." He might have said the same of the religious world, which seems to think it con-

Digitized by Google

sists in obsequiousness to the *dicta* of platforms, and whining about Christian love in Committees; "the world's humility is mere diffidence, or fear, or affectation; but real humility is truth and confidence and assured hope; for the truly humble heart recognizes itself as a mere receiver, and feels that it is not its duty only, but its high privilege to be a receiver."

Philalethes.—But we may be able to analyze all this without feeling it, and perhaps without being partakers of the blessedness hereafter.

Anastasius.—Undoubtedly we may: but the converse is also true; namely, that we cannot feel the importance of, and have our minds solemnized, and our souls impressed by these great and awful subjects, unless we can first analyze them, and rightly divide the word of truth.

But enough of our conduct toward societies for the present: will you tell us, *Aristo*, what is our duty towards the Jews?

Aristo.—The promise of redemption unto Israel, and of destruction unto all her enemies, is calculated to awaken our fears for our own nation, which hath had but too deep a hand in the cruelties and oppressions of these witnesses of God, who shall arise and bear testimony also against England in the day of her judgment, who in the times of old was famous for her banishment and confiscations, and cruel tortures, yea, and empledgment of that nation, as if they were to be rated as so many head of cattle, or so much

Digitized by Google

thousand pounds stock. Nor is it necessary to go far back in order to find the examples of a severe and cruel policy which hath been, I think, providentially revealed in these very days, as still adhering to, yea, and incorporated with, the statutes of the land, and the laws of our free towns, even of this very City of London, so far famed as the nurse of the arts of liberty. So that if I be rightly informed, three generations are found necessary to wipe off the opprobrium of being a Jew, and to entitle him to the ordinary privileges of another free born subject of the realm. And yet these are the chosen people of God; God's children in whom he delighteth, prodigal indeed and for a season abiding far off from his love; but betrothed and married to him, who shall be a nation of kings, and to whom all other kings shall be as servants; and this much concerns us upon whose exactions God shall exact twofold exactions, and most terrible responsibility in that great slaughter of the nation. Methinks therefore I am serving well my vocation of a minister of the gospel, to admonish and exhort and intreat you, as you value God's mercy in that fearful day, and the safety of yourselves or your children, and the safety of this ancient realm of our fathers, that you would do what in you lies to soften and comfort the condition of those poor sufferers, to be kind unto them as the good Samaritan; to entreat them to return more kindly than the elder brother did the prodigal; to enact the part of that churlish brother no longer; to support those societies which have

Digitized by Google

their good at heart; to make their pitiful and hopeful case the subject of your prayers, and their persons the subject of your reverential regard. I do not think they can be made the office bearers in any Christian government, because they do not acknowledge Jesus Christ the head of all government. I do not wish you to tolerate or to endure their blasphemies against the Holy One of Israel: and therefore I neither ask that they should be made the subjects of that liberalising system which would break down the fences of magistracy, which with us have been made outwardly holy, and faithful, in order to admit Socinians, and Papists, and Turks, and Jews; but surely they may and they ought to have the privileges of ordinary citizens and good subjects, while they are obedient to the laws of the realm and give the ordinary pledges thereof. And for their blasphemies, while you shut your ears against it, and will not suffer them at any rate to be uttered of Unitarian, or Papist, or Jew, or any other man whatever, still pity their case, and the more as God pitieth it, and is resolved to save them whilst he destroyeth the others. I do not speak to you of old Abraham our common father, or of those prophets to whom the word of the Lord came, or of Jesus of that same seed royal, or of the Apostles and founders of the Christian church. But I do speak to you as members of a church which hath required her minister to pray every Sabbath that the Lord would call in his ancient people the Jews, and build again the walls of

Digitized by Google

Jerusalem. And I speak to you as believers in the word of God, which representeth this as one of the great grounds of his anger with the nations, as in Zech. where it is said, " cry thou, saying thus saith the Lord of Hosts, I am jealous for Jerusalem and for Zion with a great jealousy: and I am very sore displeased with the heathen that are at ease; for I was but a little displeased and they helped forward the affliction;" and as the Lord remonstrateth with Edom, the unkind and persecuting brother of Jacob, by the prophet Obadiah, whereby it is manifest we are intended, 12—19. And rejoice, while you see the wasting away of Euphrates proceeding, that the time is hasting for the restitution of the tribes, and the coming of the Lord in glory, and the redemption of the earth, and the resurrection of the just, and the kingdom of the saints, and the blessedness of the whole earth. Hold up your heads, for the redemption draweth nigh; let those who look for the millenium be glad; and those who look for the personal appearance of the Lord be more glad, for the day of his arrival hasteneth, and the signs of that day are every where visible on the earth.

Hence observe too the wickedness of man, who, with all the advantages of the grace of Christ Jesus, and all the ordinances of his visible church, could so far forsake him, and fall away unto Satan, in both ways of apostacy, and over all the extent of Christendom. And though we be the exception, I fear we will not be so long. Secondly, observe the long suffering and the se-

Digitized by Google

verity of God and the terrible judgments with which in times past he hath punished his church, and from them consider the tenfold terrors of those with which she is to be destroyed. And finally, find if you can any ray of hope, any door of escape for the miserable world, save in the promises made to the Jewish nation and to the Gentiles through and after them, and in the coming of the Lord, and in his universal reign and kingdom. For which, oh let your souls be stirred up to pray most fervently, while you wait most patiently, and long most anxiously, for the day of the glorious coming of this kingdom, when his will shall be done on earth as it is in heaven.

Anastasius.—I cannot help calling your attention once more to that form of error which is rising out of the Protestant, and especially out of the Dissenting Churches. If we could induce pious men to remember that in the same way in which every individual has some peculiar propensity running, unless strictly guarded against, into sin, every community has likewise a bias towards some particular evil, they would be on the watch, and thence earlier perceive the sin which has been generated by an excess of Protestant principles. As an undue deference for human authority led to priestcraft and various other abuses in Popery, so has the unlimited exercise of the right of private judgment led to an undue contempt for authority in Protestantism: and as Popery as a system buried the truth of God under ceremonies and

Digitized by Google

traditions, so has Protestantism as a system renounced the truth of God, in neglecting the ordinances by which that truth was to be preserved. Thus Bigotry and Superstition were the handmaids of Popery; while self-conceit and scepticism have accompanied Protestantism. Thus will God permit the Protestant Churches to bring to its full growth and completeness this last monster of infidel apostacy, that it may be irrefragably proved to demonstration, that no form of human society, as at present constituted, can do otherwise than rush into some form of rebellion against Him. The most unbounded toleration from temporal rulers; the amplest possession of the written word of God in every one's hands; large bodies of preachers of all degrees of talent, and rank in society; extreme circulation of books, tracts, and journals; universal cultivation of the intellect; increased and increasing knowledge of all arts and sciences; in short, exactly such a state as Utopian Christian philosophers and statesmen have feigned in their imaginations to be the most favourable for the advancement of religion and piety, shall be shewn incapable of producing a reign of righteousness and peace; while, on the contrary, it shall bring out the most open, and unblushing denial of God's ruling amongst the children of men which any nation ever declared; nay, even all that Evangelicalism could produce out of this state, most favourable to its exercise, is a kingly government without Christ as its acknowledged head; a church in which apostacy and infidelity

Digitized by Google

is to run *pari passu* with orthodoxy; a system of university education for youth from which God is excluded; and all preparatory to the ushering in of a millenium in which the person of the Lord Jesus is to have no place!!!

Aristo.—Observe, therefore, from God's conduct to the Jews, the terrors of apostatizing from the Christian faith; observe, the consequence of war and revolution and bloodshed which come against a people and nation that is heedless of the glory of Christ; and giveth to another that worship and service which is due to him alone. Let the page of history which is the record of God's providences, instruct Christian Britain, and instruct Protestant Britain what she hath to expect if she should in any way countenance or favour the apostacies with which we are surrounded. I am jealous for the honour of our Fathers, who built up with the sweat of their long suffering toil, and watered with their blood this constitution of church and state, for that they are indissolubly one, under which we have enjoyed such blessings and achieved such wonders, and under whose divine canopy such a multitude of our fathers have been gathered into glory. I am jealous for the supineness, for the ignorance, for the indifference, to which we are grown, and the dishonourable reproaches which are heaped upon the work of our fathers. I am fearful for my children and for your children, and for the children of the daughters of my people, lest the Lord's judgments should overtake them with near fury and destroying haste; and

Digitized by Google

being appointed a watchman in Zion, I am prepared, the Lord helping me, to clear my own soul, and free myself from the blood of all men. I look back into the annals of our church, and I find our fathers standing in the battle order and sleepless jealousy against Rome's diabolical cursing and intrigue. I read the discourses of my predecessors in the church, and I find them interpreting the course of providence, instructing the church to behold the habitation of the throne of righteousness in the midst of the clouds and darkness with which our King is coming on. And, therefore, I am encouraged and emboldened and compelled to lift though it were a solitary voice to this city and to the inhabitants of it, and to you the children of a much tried church, because I am assured the Lord hath not forsaken us, but will draw out good men and true to lift up the trampled banner of the faith, and display it against the liberality which now cometh sweeping over our land and hath overwhelmed us to the very neck. It is very sweet to me to open the works of Christ in the gospel, and the words of the Spirit in the Epistles, and any and every part of the testimony of Jesus: and you will acquit me of wandering from the proper object, while I slip out into a wider field to do some service to the Protestant Church, and warn the Protestant nation by shewing them the judgments which God ever brought upon an apostate or lukewarm church. I pray you therefore to be faithful, to embrace the truth, and to stand

Digitized by Google

for it against all hazards, and to have no fellowship with the unfruitful works of darkness.

Anastasius.—Infidelity has so over-run the church, and pious men are so active in joining with, and seconding the plans of infidels, that they do more evil by scattering infidelity with the right hand, than they do good by the clouded and mitigated gospel which they encourage with the left. So much closer is the alliance of some of the Lord's children to infidels than to the essential peculiarities of the gospel, that if the time were to come wherein the infidels should have power to drag Christians to the stake, I should not be surprised to see some of their brethren carrying the faggots which were to destroy them. From this lamentable state nothing but the preaching of the coming judgments can emancipate the churches, and it is subject of unfeigned joy, and praise, and thanksgiving to Almighty God, that he has been graciously pleased to hear and answer the prayer of his servants, that he would open the eyes of some of their fellows to see the signs of the times in which we live. But we must remember, that to see and to believe in the coming kingdom of Jesus, and in the judgments which are to introduce it, is a special gift: it is faith in his coming which the Lord signifies to us is that which is to be exceeding rare. Christians of all degrees of knowledge and light in other branches of theology receive and reject it: thus the Lord shews his sovereignty in this as in every other of his gifts. Furthermore let us bear in mind, that the appearance of the Lord

Digitized by Google

will be in a manner perfectly unexpected, by those who shall be most on the watch for him; and that we shall receive only day by day this most precious manna of the signs of the coming kingdom, and not enough for two days together. A very great enquiry is now excited: the works of Mr. Marsh, Mr. Noel, and Mr. Irving have been blessed to many. Still, however, some hold out, and refuse even to enquire: the Lord pardon them and give them repentance to the acknowledgment of his will. In the mean time,

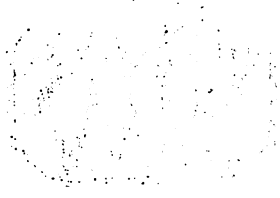
No hope have they, nor fear of aught to come,
As well for them had Prophecy been dumb.
They could have held the conduct they pursue,
Had Saul of Tarsus lived and died a Jew.
And Truth proposed to reasoners wise as they,
Is a pearl cast——completely cast away.

END OF VOL. II.

MVSEVM
BRITAN
NICVM

J. Dennett,
Leather Lane, London.

Digitized by Google



Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

RE-BACKED
1930

Digitized by Google